THE UNITED CHURCH

OBSERVER

NARAMATA'S BOB McLAREN

A New Kind of School
A. C. Forrest

Malta - Cyprus - Goa
C. E. Silcox

Happy Valley, Labrador

NARAMATA

Letters

We're Away Behind

Dear Sir: Some time ago the Rev. G. Campbell Wadsworth, D.D., Chairman of the North American Council of the World Presbyterian Alliance, told the story in THE OBSERVER of the proposed restoration of the John Knox Chapel in Geneva, Switzerland. An appeal was made for $10,000 from The United Church of Canada, and the funds were to be forwarded to Dr. Mooney, the Treasurer of our Church.

At a conference in Pittsburg recently twelve official representatives of The United Church of Canada were embarrassed to report that less than $1,000 had been reached on our objective, while practically all other Churches had two-thirds of their objectives. All that we could do was to report that we would endeavour to raise the balance.

We are members of the Alliance of Reformed Churches holding the Presbyterian system of government, and as such should be proud of our heritage and willing to carry our obligations. Three of our former Moderators are acting as team captains in organizing the Conferences, and we would urge that every effort be made to secure a small sum from every congregation so that our objective of $10,000 will be met.

Toronto, Ont. Alex P. Johnston.

Building Costs

Dear Sir: Some of our people have been confused by the "construction costs" under the pictures of the fine new churches in the architectural issue. Should they be told that cost of land, architect's fees, furnishings, landscaping, and a few hundred other things swell the total for a building project?"

Toronto. R. McCleary.

Dispense With Cartoons ? ?

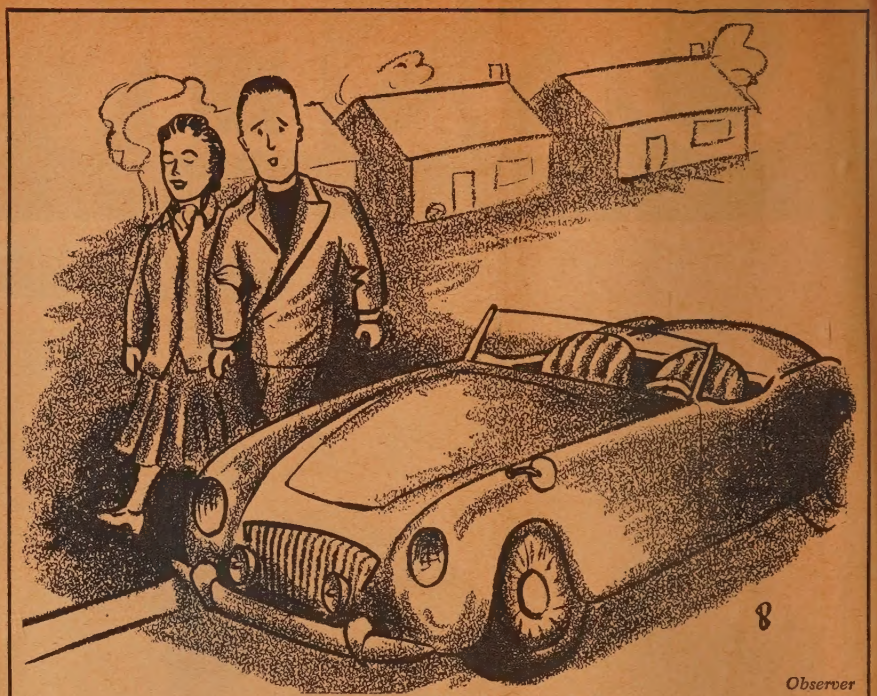
Dear Sir: Not only in the opinion of Mrs. Wm. C. Lawrence of Dresden, Ont., was the picture cover of the study in "black and white" in very poor taste. That is putting it mildly. . .

The choice of subjects for the covers is definitely not one of THE OBSERVER'S strong points. Also, we could easily dispense with the cartoons—there again, in the writer's opinion, they seem out of place.

Kingston, Ont. A. M. B.

"Observer" in Caribbean

Dear Sir: May I be permitted to thank those who send THE OBSERVER to the Services? It is very much appreciated, especially when we're away from home, and I eagerly look forward to receiving each copy.



Observer

". . . Nor thy neighbour's Sports Car"

We are now on a three months' cruise in the Caribbean Sea, and at Vera Cruz, Mexico, at present, so THE OBSERVER brings us up to date on what the Church is doing at home.

I read with great interest the letters about the languages (French and English). I certainly think our Church should have services in French in Quebec Province. After all, the French-speaking Canadians were here first.

(Able Seaman) William A. Fisher.

Layman's Interpretation

Dear Sir: Attending the funeral of a Mennonite friend a few years ago, the layman conducting the service used these words that impressed me as conveying the meaning Jesus may have intended: "Suffer us not to be led into temptation."

Kitchener, Ont. S. Oliver.

"Pulse of the Church"

Dear Sir: THE OBSERVER is quite strong on the ecclesiastic and the building of churches. But what about the churches that are having only a few people in the services, and the people living all about? Many churches have no prayer service. The prayer service is the pulse of the church. . .

Albert Mines, N.B. T. J. Gamble.

French Translation Helps

Dear Sir: I was interested in C. Granville Darrell's query about "Lead us not into temptation." I, too, had been concerned about this until I read my French Protestant Bible (La Sainte Bible, Version D'Ostervald) as used by the French-speaking United Church members throughout Quebec Province.

Here it says plainly, "Et ne nous abandonne point a la tentation": Luke (Luc) 11: 4b. Now, my High School French would render that "Do not forsake (or desert) us, in times of temptation."

Just as a child, when the path is rough and uncertain, will cling more closely to a parent's hand, so do we, French, Anglo-Saxons and other children of God, know that He is "a very present Help," in such times.

Aneroid, Sask. Enos T. Montour.

Praises Lautenslager

Dear Sir: I greatly enjoyed your wonderful write-up in THE OBSERVER for Feb. 15, 1956. Very stimulating to the young preacher and very inspiring to those ministers who are labouring in backward churches. The Rev. Earl Lautenslager is a great executive as well as a splendid speaker. I heard him on the national hook-up. . .

Chatham, Ont. F. W. Longney.

Prayer Requests

Dear Sir: We would like to acknowledge the receipt of prayer requests and to declare our willingness to receive more should it be felt that we can help.

Mattawa, Ont. Roger David Lenney.

By your WILL
Here's a WAY

to live on in vital Christian Service

- Here's a way to create for yourself or for one you love a memorial that lives.

- Here's a way to perpetuate your testimony to the power of Christ.

- A bequest to the United Church will help maintain its healing mission to a broken and needy world.

★

For further information write

THE TREASURER,
THE UNITED CHURCH OF CANADA
299 Queen Street West,
Toronto 2 B

Wants Sermon First

Dear Sir: As a member of one of those "fortunate" churches that are now too small and have two identical morning services, and being a choir member so that I attend both, I have made a discovery. . .

I find that I get much more out of the second service than the first. For one thing, I recognize the theme running through the hymns, the Scripture reading and the prayer because I know the theme of the sermon and can fit them all together.

Now, I know we are creatures of tradition . . . but does it not sound reasonable in view of the above, that the sermon might be placed first in the service, probably after the first hymn, and establish the thread of thought that we should carry through the remainder of the service?

Anybody agree?

Calgary, Alta. R. H.

Who's Mutchmor?

Dear Sir: After reading Dr. Mutchmor's suggestion that the "right to strike" should be re-examined, I would like to keep an eye on you United Church people in Toronto. Was Dr. Mutchmor speaking for himself? If he was speaking for the United Church who authorized him to do so?

One of these days someone will suggest a re-examination of the ten commandments and the Sermon on the Mount.

Lachine, Que. R. Hardie.

Church Failed

Dear Sir: It is a great day for THE OBSERVER and for our Church when you take your stand for the abolition of capital punishment. It signals the beginning of the struggle to inform and convince the Church concerning an issue with which it has failed to come to grips. . .

The last sentence of your editorial deserves comment: "We'd like to see Parliament lead, and not follow in this thing." If you had thought a second time, that remark would have been directed towards the Church, and not to Parliament. Had you forgotten that it is only now that THE OBSERVER is belatedly speaking out? Had you not known that even our Board of Evangelism and Social Service has failed to take a determined lead? Surely you recall that dead-heat vote at General Council. The mind of the Church is confused and uncertain.

It is the Church that should be the conscience of Parliament, not vice-versa. We have a big job ahead to convince the Church, and I'm glad to see you are on the right side. When the Church knows its mind and has the courage to speak it, then no Parliament will oppose.

Lethbridge, Alta. Harvey Moats.

The Rev. Mr. Moats is not quite right. THE OBSERVER *is an old foe of capital punishment.—Editor.*

New Books

CHRIST AND THE MODERN OPPORTUNITY

By Charles E. Raven. Five inspiring addresses delivered during a mission at McGill University, Montreal. "Ringing personal conviction. . . . They never lose contact with the world of today." — Chairman, The McGill Mission Committee. $1.75.

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By Max Warren, General Secretary, The Church Missionary Society, Great Britain. An outstanding book on what the Christian Mission means for our times. Chapters are: Go preach; go teach; go heal; go baptize; and The "how" of obedience. $1.75.

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By Ronald S. Wallace. Twenty-four expositions of the main parables of our Lord, and an essay on their interpretation, by a leading British preacher. An invaluable book for ministers and teachers. $3.50.

World Christian Books

The two following titles are now available

FROM BRAHMA TO CHRIST

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By John Foster, Professor of Ecclesiastical History, University of Glasgow. The story of Christian expansion through seventeen centuries. A film strip, *The Spread of Christianity* by the author, makes an excellent companion to this book. 50 cents.

EPISTLE TO THE SKEPTICS

By David Wesley Soper. Lectures delivered at Mansfield College, Oxford. An outstanding book for both skeptic and believer, for the young and those more mature. $2.50.

THE UNITED CHURCH PUBLISHING HOUSE
299 Queen Street West, Toronto 2-B

Devotions

By PETER GORDON WHITE

Brotherhood

IN a smouldering social situation, religious fervour has burst into flame. Negro leaders, many of them clergymen, are calling their people to envelop racial hatreds with a campaign of "spiritual love." A new way of breaking the unsound barrier! Simple boycotts have grown into movements that news reporters are calling "deeply religious passive resistance — a thing never seen before on this continent."

If, as they've been telling us, the people of the United States and Canada are experiencing a religious revival in this generation, why should we be so surprised that that revival is now supplying the dynamic for social action? Methodism was truly a religious movement, but it did not begin in a social vacuum. Nor did it take long to invade the social scene and pervade every important human rights issue in England for a century and more.

In any event, some of our fellow-Christians are now putting up prayers like this: "Gracious God, thou hast brought us to the kingdom for such an hour as this. All over the world ideologies are crashing, constitutions are falling down, traditions are being uprooted. Gracious God, in the midst of it all, help us to be sane, help us to be calm. Help us, help us, until desegregation becomes a reality."

And sermons like this are being preached and reported: "He spoke of love—three kinds of love—*eros,* romantic love; *philia,* love of close friends; and *agape,* the highest kind of love. It means, he said, that you love people not because they have particular intelligence or worth; you love them because God loves them."

And hardened reporters are filing confessions like this at the telegraph office for relay to their home papers: "It may have been the highly emotional atmosphere. It may have been the singing, or the continued emphasis on love instead of hate. But most of all I think it was the awful humility and patience that brought us to the brink of tears."

Meanwhile, novelist William Falkner is cautioning Negroes and Northerners to pause now and wait. Falkner is a Southerner. He is a sympathizer in the desegregation issue. He should be heard when he counsels caution, and a waiting period. His reasoning may not be very appealing. He says only Southerners understand these things. He says, in effect, "Don't make us white folk mad. Give us time." He is probably right in describing how many of the intelligent people feel; so he should be heard and perhaps heeded. But how pale and frightened his voice sounds alongside the preacher's: "You love people not because they have particular intelligence or worth; you love them because God loves them."

It Must Be Real

BROTHERHOOD to be real has to be honest like sunlight, humble like water which just naturally levels off, flexible like green willow, invincible like the tide, inventive as a Monsoon in seeking a crevice to enter.

Confucius said it in 500 B.C.: "Within the four seas all men are brothers." But half a millennium later someone else said it better: "One is your Father and all ye are brethren." Already brethren, that is, if we only knew it.—*Margueritte H. Bro*

What They Say

"NO MAN is an Iland, intire of itselfe; every man is a peece of the Continent, a part of the maine; if a Clod bee washed away by the Sea, Europe is the lesse, as well as if a Promontorie were, as well as if a Mannor of thy friends or of thine owne were; any man's death diminishes me, because I am involved in Mankinde; And therefore never send to know for whom the bell tolls; It tolls for thee."—*John Donne*

"A new commandment I give unto you. That ye love one another." John 13: 24.

"A mystic bond of brotherhood makes all men one."—*Carlyle*

"Say 'we', 'us' and 'ours' when you're talking instead of 'you fellows' and 'I'."—*Kipling*

"We few, we happy few, we band of brothers."—*Shakespeare, Henry V*

"I would rather be torn to pieces than disown my brothers of the depressed classes."—*Gandhi*

Bible Readings

HERE are your selected Bible passages for home daily reading for the second half of this month.

Apr. 15. God's Presence Gives Courage ..... Deuternomy 31: 7, 8

The Church Endures Persecution—Acts 6: 1—8: 3

Apr. 16. Moses' Exhortation ..... Deuteronomy 31: 1-8
Apr. 17. Comfort My People ..... Isaiah 40: 1-8
Apr. 18. Stephen's Martyrdom ..... Acts 7: 54-60
Apr. 19. Paul as a Persecutor ..... Acts 8: 1-3; Philippians 3: 6
Apr. 20. The Christian's Heritage ..... 2 Corinthians 4: 1-10
Apr. 21. Suffering for Christ ..... Philippians 1: 21-30
Apr. 22. Blessed Persecution ..... Matthew 5: 1-12

The Church Reaches Out. Acts 8: 4-40

Apr. 23. Reaches Out with Power ..... Acts 8: 4-13
Apr. 24. A Son of Ethiopia ..... Acts 8: 27-39
Apr. 25. Peter's Vision ..... Acts 10: 9-18
Apr. 26. Paul and the Gentiles ..... Acts 9: 11-17
Apr. 27. The Church's Message ..... Colossians 1: 24-29
Apr. 28. Foundation of the Church ..... 1 Corinthians 3: 9-15
Apr. 29. Christian Brotherhood ..... John 13: 31-35

The Conversion of Saul—Acts 9: 1-31

Apr. 30. On the Damascus Road ..... Acts 9: 1-16

Lincoln on Brotherhood

MEDITATING on this travail of our time, one naturally thinks of Lincoln and, from his many magnificent utterances, these from his letter to a southern friend, a friend who may have been much like William Falkner. Lincoln wrote to Joshua F. Speed:

"You say that if Kansas fairly votes herself a free State, as a Christian you will rejoice at it. All decent slaveholders talk that way, and I do not doubt their candour. But they never vote that way.

"Although in a private letter or conversation you will express your preference that Kansas shall be free, you would vote for no man for Congress who would say the same thing publicly. No such man could be elected from any district in a slave state.

"The slave-breeders and slave-traders are a small, odious, and detested class among you; yet in politics they dictate the course of all of you, and are as completely your masters as you are the masters of your own Negroes.

"As a nation we began by declaring that 'All men are created equal.' We now practically read it 'All men are created equal, except Negroes.' When the Know-nothings get control, it will read, 'All men are created equal, except Negroes and foreigners and Catholics.' When it comes to this, I shall prefer emigrating to some country where they make no pretence of loving liberty—to Russia, for instance, where despotism can be taken pure, and without the base alloy of hypocrisy."

For Meditation and Prayer

IF WE LOVE one another, God dwelleth in us, and his love is perfected in us.

God is love and he that dwelleth in love dwelleth in God, and God in him.

Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

We love him, because he first loved us. This commandment we have from him, that he who loveth God love his brother also.

O God, our Creator and Preserver, who hast made of one blood all nations to dwell on all the face of the earth, and who didst reveal thy will for men by thy son, prince of peace: give us charity, we pray thee, to regard all men as our brethren, and to share with them the heritage which we have received from thee.

Grant us grace, we beseech thee, amid the confusions of the world and the disappointments of human hope, ever more to exalt, as the only Saviour of the world, him whom thou hast made to us wisdom and righteousness and redemption, Jesus Christ thy son, our Lord; to whom with thee the Father and the Holy Spirit, be glory and honour, dominion and power, world without end. Amen.

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The Kitimat Archibalds

IN THE NEXT ISSUE

Life in Kitimat
By A. C. FORREST

The Three R's Become Four
By E. L. HOMEWOOD

Observations

THE CHRISTIAN ADVOCATE and *THE PASTOR,* two important American Methodist publications, are going to disappear in their old forms and come out "new and strikingly different," according to the Methodist Publishing House at Nashville, Tennessee. *The Advocate,* which is much like THE OBSERVER, published twice a month with 32 pages in same format, has a circulation of about 300,000. While this is big, it isn't big enough in relation to the Methodist membership. Incidentally, it began in 1826 just before *The Methodist Christian Guardian* in Upper Canada. *The Pastor* is aimed at lay leaders and ministers and is to appear in pocket form. *The Advocate* is going to convert to a monthly.

* * * *

● NARAMATA'S "BOB" McLAREN, or perhaps we should say the Reverend Robert, that ingenious builder, promoter, and Principal of the Naramata Christian Leadership Training School, was wondering last spring if there wasn't some way THE OBSERVER could campaign for funds to finish up the work of building the School. We were sitting in the warm sun gazing at the quiet waters of the Okanagan. He had fed us well, showed us the wonders of Naramata and had us in a very co-operative mood. However, knowing our duty, we explained that all THE OBSERVER could campaign for was more circulation and the M. and M.; that is, unless the Board of Finance or the General Council gave us permission. We had no objection, of course, to slipping in a little request for books, or a fur coat for a northern missionary, or something like that. And we could always sell advertisements for authorized campaigns, but there could be no campaigning on behalf of special projects no matter how worthy.

Clyde Woollard, Vice-Principal, who has been working with Bob a long time and learned his lessons well, said, "How about asking for some nice pictures?" We thought there was nothing wrong with that. "We are collecting pictures of the Okanagan for our school," Clyde went on. "And the best engravings we know are done at Ottawa. Actually they are done at the Mint." We had just about committed our paper to a campaign for collecting prints of the beautiful B.C. valley for Naramata, when we remembered that the fine pictures they like so well are found on the backs of $100.00 bills.

* * * *

● A CHANGE OF MINISTER is sometimes desired by a congregation, and Bishop Gerald H. Kennedy of the Methodist Church in the U.S.A. passes on the advice he gives.

1. Look him straight in the eye and say "Amen" once in a while. He'll preach himself to death within a few weeks.
2. Pat him on the back and brag about his good points. He will work himself to death.
3. Raise his salary. He's probably been on a starvation wage for so long he'll eat himself to death.
4. Rededicate your own life to Christ, and ask him to give you a job to do. He'll probably die of heart failure.
5. Get the whole congregation to unite in prayer for him. He'll become so effective some larger church will take him off your hands.

* * * *

● CIRCULATION MUST ALWAYS BE some sort of a yard-stick to editors, so THE OBSERVER Staff has been gratified to see a steady increase in numbers of subscribers. Gains of about 1,000 a month have been made recently and at the time this is written we are approaching 165,000, a ten thousand increase since September. It's not the rapid rise which took place two years ago but it continues to move in the right direction — which, of course, is straight up. A break-down may be interesting. Ontario has over 90,000 subscribers now. Saskatchewan, always loyal to the paper, has increased to over 17,000. Alberta is next with 16,000, British Columbia follows with over 12,000. Manitoba has slowed up at 11,000, and Quebec has 9,000. In the east, Nova Scotia has the most readers with close to 3,000, New Brunswick follows closely, Newfoundland has over 1,500, and Prince Edward Island is right behind with about 1,200 copies being lugged about by the postmen every two weeks. Nearly 400 copies go to the U.S.A., 200 to the British Isles, and we have 73 other subscribers scattered all over the world.

Church and Labour

MR. GEORGE BURT twice now has said rather loudly that the Church "should talk less and pray more." He was being resentful of Dr. J. R. Mutchmor's comments on the serious by-products of the recent Oshawa strike. He seems to subscribe to the quaint notion that ministers should be heard by God rather than by men.

There are others, who in a more refined way, also keep saying that the Church should mind its own business. Some of them may be excused a little if ministers, Church courts, Church editors or Church officials speak intemperately, irresponsibly, or without sufficient knowledge. The Church and its leadership is comprised of human beings quite capable of error. At the same time, there is a great temptation for Church people to seek to avoid controversy and unpleasantness. We have a duty to read the Bible, pray and meditate: we have also an important prophetic function. And when hunger, slavery, bad housing, exploitation, race discrimination or any other social or economic evil comes between men and their God it is the Church's business to speak up.

The task of the Church is many-sided. As the Catechism puts it: "The Church is called to worship God, to watch over and care for all within her fellowship, to preach the Gospel to all mankind, to minister to the needy, to wage war on evil and strive for right relations among men."

In the days when organized labour was very weak in this country, the United Church was often criticized by capital and management for having too much to say about labour's right to organize and battle and strike for higher wages. Dr. Mutchmor and the Board of Evangelism and Social Service have been criticized for being too pro-labour. Dr. Mutchmor has been berated for being far too left-wing.

Now that labour is strong, he has pointed out that there are perils in strength, and little men who are not union members get hurt. The butcher, the baker and the small-parts-maker and their children suffer when there is a prolonged and costly strike. But just as management and capital a few years back resented the Church's comments on low wages and seasonal unemployment, now labour gets resentful when the Church warns against the abuse of power. Even the pro-labour *Toronto Star* commented that the G.M. strike was "probably the most dismal failure of collective bargaining in Canadian history."

We are not ashamed that the United Church was often criticized for taking the working man's part in his struggle for a larger share of the national income. One of the reasons that this continent enjoys unsurpassed prosperity today is that the large group of organized labour is paid well enough to buy decent homes, cars, food and clothing, and pay taxes.

Right now we are concerned in Canada because there are too many indications that farmers, some white collar workers, and unorganized labour groups do not get their fair share. The whole nation may suffer economically when that happens.

There are many in labour and management who have highly developed social consciences in these things. The blinkers have been taken off and the prejudices cast aside. We are convinced that the Church has had a lot to do in developing new attitudes.

As long as Dr. Mutchmor and the United Church get scolded by big, strong men in either labour or management for speaking up on behalf of the weak against the strong, we can take the scolding, and remember that it is the Church's business to speak up as well as to pray.

THE MISSION ROLLS

LOWVILLE, a two-point rural Ontario charge with a student minister, has just had its first Holy Week services in 33 years. Nearby at Milton, the Session wasn't prepared to proceed with a mission to its members so settled down to some long winter nights of study.

In Canada's largest United Church, the Rev. Andrew Lawson, D.D., invited his Timothy Eaton Memorial Church members to enroll in a mid-week Lenten study course in the third stage of their "Mobilize the Church" campaign. Seven hundred members began a serious study of the Prophets.

In Third Avenue, Saskatoon, it was reported that 315 new members had been received. The minister, the Rev. Arthur Hamilton, found most of them from the immediate area about the large down-town church. In Vancouver, the Rev. James G. Gorwill resigned as Chairman of Presbytery to take on the chairmanship of the National Evangelistic Mission.

One hundred and ten preaching missions have already been organized for next fall with ministers crossing Conference boundaries ten by ten. Ten Maritime preachers will go to Newfoundland. British Columbia will have five from Alberta and five from Saskatchewan. This goes on right across the country. University missions are finding that they do better with less intellectual emphasis and more attention to the spiritual.

One hundred and fifty thousand rededication forms of service were secured from National Headquarters, also 50,000 rededication cards to be signed by members. These weren't for free, but were paid for. One Winnipeg church ordered over 2,000 of the latter.

In Regina, they have worked out a careful visitation of members in reverse. Elders entertain the members in their homes. The faithful were to be telephoned. But the elder or his wife made personal calls on the negligent to make sure they would come.

Prayer meetings have been revived in many places. In some congregations an hour in the week, usually late in the evening, has been set aside for the membership to pray. In one church one of the laymen each Sunday morning leads in prayer for the National Evangelistic Mission.

OBSERVER
APRIL 15, 1956

An Editorial Plea

ABOLISH CAPITAL PUNISHMENT

PERSISTENT rumours from Ottawa indicate that the joint Commons-Senate Committee will recommend shortly to Parliament that capital punishment be retained. It is also suggested that a substitute for hanging be found, probably the gas chamber, and that executions take place in a central location.

If this be true we hope Parliament will reject the recommendations of the committee, and that Canada may follow the lead of many civilized nations and at the very least pursue the recommendation of Mr. A. M. Kirkpatrick of the John Howard Society and experiment with a ten-year period of abolition of the death penalty.

What Decent Way?

Even many of those who favour the retention of the death sentence say that eventually it will be abolished. They add that Canada isn't ready yet. And in the meantime they argue for some alternative to hanging. We hear silly things said, as from one Toronto columnist who waxed eloquent: ". . . we can easily find a more decent way of discharging the dread functions . . . and in the name of humanity we ought to find it quickly." What is this decent way of executing a man? Society has been trying for thousands of years to find such a solution.

In Canada there seems to be some serious consideration of methods like poison gas, lethal injections, and electrocuting. In the past other alternatives have been, beheading, stoning, crushing, shooting, pushing over cliffs, impaling, burning at the stake, starving, drowning, and some Nazi refinements too numerous to mention.

It's not the method that revolts. It's the fact that society, frustrated in an attempt to protect itself, takes human life. This a Christian society should not do. And we know it.

The Blair Commission in 1937 recommended that the method of hanging be retained. It was more repulsive than other methods and therefore should be a more effective deterrent. If the reasoning that capital punishment is a deterrent is correct then we probably should go back to the public hangings. Unfortunately for those who argue this way with their emotions (for the experts find no conclusive evidence that it is a deterrent), capital punishment often seems to have the opposite effect.

Brutalizes Society

It brutalizes society, and produces callousness towards human life. Mr. J. V. McAree, respected *Globe and Mail* columnist, describes conditions outside a Toronto jail the night of a double hanging: "On a winter night just before Christmas 1,000 people, including children and babes in arms, gathered outside the prison where two men were to be hanged . . . they could see or smell nothing . . . maybe taste the whiskey said to have been passed about." He concluded by calling them a "body of morons." And some time later at a Cornwall execution the mob gathered and teen-agers celebrated by letting off firecrackers. This is true to tradition. The word "gala" comes from "gallows."

Years ago it was discovered that criminals being guillotined in France had without exception watched others guillotined. And in the days of the great public hangings for petty offences in England, and pickpockets were hanged as a public example, pickpockets found the crowds at a hanging a rich field for their talents.

We suspect that the committee has been shocked by the evidence of the gruesome nature of our carrying out of the death sentence. The official hangman, Quebec's 300-pounder who has managed 200 executions including nine double-hangings, gave evidence that the coroners and doctors at hangings were often so drunk they couldn't properly perform their functions.

We don't blame them much, either.

He admitted that in one case he hanged a man already dead. That another took 22 minutes to die. We'll spare some of the other details.

From 1930-49, 389 persons were sentenced to death by Canadian courts. 220 of them were executed. While it is a popular conception that when a jury appends a plea for mercy to a guilty verdict, the sentence will be reduced to life imprisonment, in the last 25 years, 21 such persons have been hanged, anyway.

Judge F. A. Hamilton, distinguished layman of the United Church, was reported as saying to the General Council in 1954 when this subject was debated: "Juries often fail to convict because of the death penalty. Death as a penalty is all-wrong, un-Christian, and un-social." There are other indications that juries are so inhibited by the thought that a guilty verdict will most certainly mean death, th "reasonable doubt" is found when there i only an unreasonable doubt. The result i guilty persons go free. There is also th knowledge that innocent persons have bee executed, and as long as there is capita punishment other innocent people may b executed.

The Church's Failure

Perhaps the most surprising and dis appointing thing about the whole discussio has been the lack of leadership from th churches. The United Church split 112 t 111 on the question and it was properl called no vote. The Church of Englan made a fine study of the problem but faile to come down on either side. The Boar of Evangelism and Social Service of th Presbyterian Church said among othe strange things that the death sentence "a manifestation of the divine wrath an judgment through God's civil servant, th state."

The press on the other hand has give much enlightened leadership. Some to lawyers such as J. J. Robinette, and Arthu Maloney have been outspoken critics c capital punishment. The CCF party know where it stands, and Saskatchewan has no had an execution since 1947. Mr. Ros Thatcher and some others of his visio and courage are leading. Mr. Drew is t be commended for promising the Con servatives a free vote. It is probable tha many members of the House of Commor will want to play this by ear, and for thei it should be shouted that opinion in th country has rapidly changed. A few mor Coffin cases and the country will swin some more. The polls show it has alread dropped from 71 to 51 per cent. favourin the death penalty.

There is only one alternative to hangin in a country such as ours. It's not the ga chamber, nor the electric chair. It's lif imprisonment, with a possibility of redemp tion, and in the meantime protection fo society. This also is the opinion of man experts on criminology.

Eleven countries of Central and Sout America, and a number of States in th U.S.A., have abolished capital punishmen Three countries have no provision fo it, and in Europe; Holland, Belgiun Denmark, Sweden, Norway, Switzerlan Finland, Luxembourg and others no longe execute. Australia repealed it in 1922.

A New Kind of School . . .

N A R A M A T A

• • • where the professors are retired and the students range in age from 18 to 65 • • • there are 14 fireplaces and two lecterns • • • whole families enroll for a week or a day, and everyone makes his own bed

By A. C. FORREST

WHEN W. E. Cochran, a semi-retired farmer of Arrowhead, Alberta, was 65 he was asked to become Superintendent of the local Sunday School. He wanted to take the job but he didn't know how, so he wrote a young prairie preacher who had become principal of some sort of school out in the Okanagan for some books. The Rev. Robert McLaren, Principal of the Naramata Christian Leadership Training School, wrote back: "Brother, you don't need books. You need a course."

Mr. Cochran thought it over and decided there was nothing to prevent him taking a little trip out to the coast and stopping off at Naramata for a few days to see if they could teach anything to an old fellow like him. He dropped in, stayed for a two weeks' course, liked it and enrolled for some more. Then he went back to Arrowhead and became the Superintendent. Now he sends a cheque to the school every year, and his son is studying for the ministry.

Naramata is a paradox, one of some fifty Bible Schools and Colleges scattered across the West. The new movement to provide some sort of intermediate education for the young people of farms and villages who may not have the qualifications, the time, or the money, to go to a regular college, has spread right down to the Eastern coast. Most of the schools were established by the newer religious groups, but the older denominations have followed.

Students run from ages 18 to 65. They stay for a week or a year. They need no degrees to get in, and receive none when they are graduated. Some have been university students; many had not completed grade school education.

Eight years ago Naramata was an idea in the mind of the Rev. "Bob" McLaren, a husky curly-haired young minister who had been reared on a farm, became a school teacher and then a minister. Bob worried about the fine young people of the prairie communities who weren't getting an education, or realizing the gifts they had.

"What organized hockey has done for the kids who play with broom handles on the duck ponds of Saskatchewan to make them into candidates for the National Hockey League, Naramata can do for the young people in the Sunday Schools and churches to make them into leaders in the Church of Jesus Christ," he says.

"But we don't want any sissies around our school," he will add. "We want the sort of young fellows who can ride a combine all day and then drill a hardball through a second baseman in the evening."

That adds up to a basic requirement of Naramata. Students scrub their own floors, make their beds, get their meals, wash their dishes, and use the power tools in the work rooms to turn out their own furniture.

"We charge students $38 a month for room, board and tuition; that includes snacks, washing and so on. There are some minor fees. They get a six months' course for $300; some do it for less. But everyone has to do his share of the work. We hear about some schools where by paying more money for board, they can escape the work. Not here," Clyde Woollard, Assistant Principal, explains.

"Even if we had a million dollars to spend on this place, we still don't want it so palatial that we don't have to work. If the Lord hasn't called you to clean and scrub, then brother, the Lord hasn't called you," Bob says emphatically. So far 322 have been graduated, and 100 others have attended for short courses.

The original hope was that after a short course at the school the young people would go back to their own communities to be leaders in the community and church. That happens. But the by-products are beginning to loom up almost as important.

Naramata is United Church, and while young people from other denominations are in attendance the majority come from United Church homes of the West. Already 41 graduates of Naramata have begun their studies for the ministry, and seven have been ordained. Three are in training to be medical missionaries, and two to be agricultural missionaries. Eight have married ministers, and eleven have found jobs as secretaries in congregations. Five are serving in Indian Mission schools, three in mission hospitals. Four are preparing to be deaconesses, two Anglican girls are preparing for deaconess work in their own church.

One older couple recently sold their hardware business in Alberta, took the winter off at Naramata and are now employed by the United Church as Superintendents of a downtown mission in Vancouver.

Twenty-one have become teachers;

Our Cover Picture

Somehow, the Rev. "Bob" McLaren, principal of Naramata Christian Leadership Training School, managed to get into our cover picture twice. Behind his beaming face, Bob is seen talking informally with the Rev. Roy Stobie, Bible instructor at a recent summer family camp. Naramata's main building is seen in the lower part of the picture.

twenty-six are nurses. And the school has really just got under way, with much of the time and energy of staff and students aimed at raising money, erecting and equipping buildings, and out in their big bus holding meetings throughout the west to raise funds and recruit students.

The Training School is housed in a group of attractive but inexpensive wooden buildings on twelve acres of land on the shores of the "Lake of Sudden Storms" in the valley of "The Smile of Manitou." Naramata is a tiny village in the heart of the rich, fruit-growing Okanagan. The small community has one church and has just called a new minister. "He's going to work 50 per cent. of his time for the church, and 75 per cent. of his time for us," the Principal tells you without batting an eye. Most of the things he tells you sound as impossible as that, but to him "faith makes the difference." He will tell you, too, about the new member of the staff. "Dr. W. J. Rose, retiring professor of Slavonics at U.B.C., is coming here to retire," Mr. McLaren says. "Retire! That's what he thinks."

Cuts Costs

As he shows you about the neat little self-contained cottages, located artistically about the twelve acres of shore, lawns and woods and orchards, Bob will tell you they are worth an obvious $3,000 each. "They cost us $1,400." The cottages are for married students, and for summer students and their families.

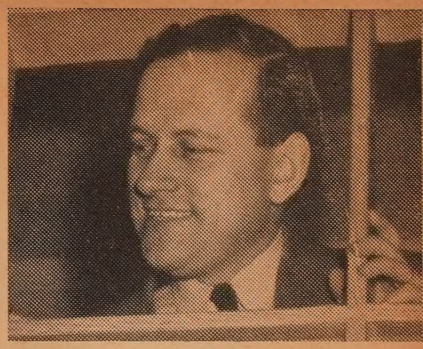
Lovely shrubs are planted about, and the school has a nursery where shrubs and trees are heeled in until needed to landscape the rest of the grounds as one by one the hoped-for 50 cottages are built. Every year the Prairie Nurseries at Estevan, Saskatchewan, sends $200 worth of shrubs to beautify the campus their owner hasn't yet seen. They do the same for Naramata's sister school, the Prairie Christian Training Centre at Qu'Appelle, Saskatchewan.

On the shore there is a heap of treated cedar piles which cost the school $350, but should have cost $1,000. They will be driven into the sandy bottom for a pier, and Bob dreams of a small launch to take summer visitors from the prairies for trips up the Lake. When you ask about the piles of timbers, Bob explains that they are the gift of Guy Flavelle, a lumberman at Port Moody who believes there is nothing more important to do with money than help train the youth of Canada for Christian leadership, and sees to it that lumber is available for the construction which is always on the go.

In the workshop—no hobby shop this—there are thousands of dollars worth of power tools, mostly contributed. There is a pile of slab doors, too. "We've always got doors," Clyde Woollard, Bob's assistant and pal of ten years' standing, says. "Valley Lumber Co., New Westminster, gives them to us." And around the common rooms and class-rooms you see tables made of doors, desks made of doors, and coffee tables made out of the ends sawn off doors.

The two young men will get in argument about the workshop. Clyde, who is the academic man, insists that he needs more class-room space. The work shop will have to go, he says. They argue like Wayne and Shuster preparing a script, and if you didn't know how many years they had worked together you'd think they meant it. "Why when some equipment up at the big quarter-million dollar packing house breaks down in the middle of the fruit season they rush down here to use our steel lathe to repair it. We have the only lathe at the end of the valley." His public relations with the valley fruit-growers pays off well, for each year the

Naramata's dynamic principal, the Rev. Robert McLaren, at work in the pulpit.



Assistant Principal, The Rev. Clyde Woollard beams approval of Naramata programme.

School receives vast quantities of fruit which they themselves can in tins donated by a canning company.

Principal McLaren has no hesitation about seeking donations for his school. He has become famous for his success. But he is proud of the fact that his staff and students always do their bit.

Once several years back he got a promise of a car-load of coal from a coal company. They didn't specify what kind of car. Bob knows a bit about freight cars. (He seems to know a bit about most things.)

Students Haul Coal

One day when Bob was away the company called to ask which kind of car would unload the most easily at Penticton. Mrs. McLaren, an attractive brunette girl knows her husband pretty well, so she asked, "What kinds of cars are there?" They pointed out that there were several sizes including the big Gondola car which held 60 tons and was unloaded at both ends. She said, "The Gondola will be the easiest for us to unload."

School was let out the day the coal arrived. They hired a truck and a driver and in six hours the boys had the coal unloaded. "That showed the people around here that we weren't afraid to work," Bob says. "Now we just hire the truck; we always have someone around here who can drive."

They have their crafts, their hobby rooms, their printing shop with some fine presses, where they prepare all their own materials. Some of the students stay on between courses to work. During the off-school season you will find up to a score of pupils painting, carpentering, tending gardens, building up some credits for their tuition or paying off some debts.

What kind of person goes to Naramata?

A young Vancouver carpenter told a B.C. congregation how he happened to go to Naramata and what it had done for him. He had left school before he should to play football and in between seasons work with a builder.

"In the morning I would look out the window before I got up to see if it were raining. If it was I was glad." Then I

(Over)

would go to sleep again. I didn't want to go to work, and when I did I hung around the waiting room till the whistle blew, and then watched the clock till lunch time. There was something missing from my life, and it was true of a lot of the fellows I worked with.

"Eventually someone at the church where I went occasionally, talked me into taking time off from work to attend a different kind of school at Naramata. There I found what I was looking for. After a short course I decided to go back to school, and then I'll go to University for I want to be a minister."

The stories are all different, but they have the common note. They went to Naramata because there was something missing from their lives.

Left School Too Soon

Bob McLaren and the others behind the new type of school saw that there were many young people like that in the communities where they served in the church. "They had gifts, but they had left school too young. They worked, how they worked, especially in the busy season on the farm! They had wonderful talents, but in too many lives the buds never opened into flowers.

"I could see them," Bob says, "going off to the Three Hills or the other Bible schools established by the sects. We had our arts and theological colleges but they weren't ready for them. We needed some sort of intermediate leadership school, where young people could go in the slack season at little expense and learn to be better workers in the local church or better Sunday School teachers or just happier Christians, by living and working and studying and worshipping together.

Mr. McLaren tells of three things from his own farm background which influenced him greatly.

"We lived on a good farm. My father was a fine farmer. We had enough cattle that if the price dropped a cent we lost $1,000; or if it went up we made $1,000. Just like that," and he snapped his fingers. "We'd spend $500 without a thought if our equipment broke down during the harvest. But I remember our little church. It was the centre of our life, yet it was so poorly supported that we got a grant from the Board of Home Missions for $500 to keep it open. That wasn't necessary, but we just didn't have a sense of churchmanship. It always bothered me and I wanted to do something about it."

Three Pieces of Pie

Another thing Bob remembers with affection was the kind of women he knew in his neighbourhood as a boy. "I'll never forget the graciousness and beauty of our women," he says. "I don't mean chic, smart, young things, but big, strong, and often elderly women. What they added to the community, in the home and the church! The picnics, and the church suppers we would have. How they would work to make things nice, and urge you to eat the second and third piece of pie! And when the men would come in from the fields, hot and dirty and tired, they would be there, all cleaned up in the afternoon with a clean pinny on, and maybe some flowers on the table, even dandelions sometimes when there wasn't anything else."

In the early days of the school at Naramata when things were tough, and money was awfully scarce, and the United

Young visitors warm up the slide for summer play school.

Church hadn't really been convinced that it was a good idea, Bob wrote letters to the Presidents of the Ladies' Aids in the country places of the prairie provinces, and back the money came, five and ten dollars from here and there, with notes saying, "We don't know just where Naramata is or what you are doing, but we are sure that anything directed at the Christian training of our youth is worth our support."

And then Bob and others like him have never been able to get out of their memories the knowledge that gifts and talents die without ever coming to fruition in the little communities of the land.

That is why Bob McLaren goes with supreme boldness into the office of a millionaire and asks him for money, for Naramata. "They will give you money if you can show them you are using it for the youth of Canada, to make them better Christian leaders," says he with a grunt. "Sure I'm flying the United Church flag, and I'm proud to do it. That's all right. And I expect the Anglicans and the Catholics and the Salvation Army to fly theirs, and the more help they can get for good work the better. This is God's world, and these are God's children, and everything belongs to Him. Why should we apologize when we show someone who is smart and able and knows how to use God's gifts to make money, how we can help him spend it to do God's work?

"We've got a bus," he said. "We use it a lot for our young people, to take them to meetings, out on speaking tours, and to take some of our students into Penticton High School to catch up on their credits.

"The licence for such a bus costs $190. That meant that the big commercial busses driving 100,000 miles a year, paid the same as we would for 4,000 or 5,000. So we asked for special consideration. There was nothing in the book about it. I told them they were looking in the wrong book. After a while they put through an order-in-council to give us our licence. I'm United Church and I got that. I don't begrudge any other church trying to do a real job for the young of Canada, getting anything they can get."

No Reform School

Naramata's Clyde Woollard points out: "It's not a reform school, nor a soul-clinic, nor a pious little Bible College. We don't want people who have a bucket-mentality religion, so they can fold their arms and say, 'We've got it.' We want them to be channels for what they receive. We have our alumni groups in Edmonton and Vancouver now. But they don't get together to talk about the good old days at Naramata, or retreating back here when the going gets tough. They are graduated out into a job of service." Bob adds: "We don't want the school to be too high and aloof from the world. This shouldn't be a hot-house experience. This should prepare them to live and work and lead out in the hard and tough places of life."

Although there were already 43 schools run by denominations or sects in the western Canadian provinces, authorities in the United Church were dubious about the experiment. "We don't want a lot of religious fanatics running around upsetting our work," one of the senior ministers of the United Church said.

"We've already got schools and colleges with fine traditions, some of which aren't full. Let's use them," others said. But the people behind Bob McLaren were worried about the United Church having too much tradition and good architecture in their schools. They felt there was something else needed which would not be in competition with the established schools but might in the end make them stronger.

How and what do they teach?

There are fourteen fireplaces at Naramata and they are all used. There are only two lecterns, and three blackboards. Teaching goes on into the long winter nights. Sometimes classes are suspended as half the staff and students go off to hold meetings or make a tour in the big

(*Continued on page 26*)

"IN THE SEA of LIFE ENISLED"

Malta • • • Cyprus • • • Goa: What Shall Become of Them?

By CLARIS EDWIN SILCOX

IN THE darkest days of 1940, the Rt. Hon. L. S. Amery prepared a memorandum for the clarification of his own opinions. In this he argued that "whatever else may result from this war there will be no more room in Europe for entirely self-regarding, irresponsible small neutrals." His views were shaped primarily by two considerations. *First,* various forms of political liberalism were moving towards national integration and enlarged state control "thereby intensifying the anarchy in international relations as well as diminishing individual liberty." *Secondly,* "all the technical developments of our age are increasingly emphasizing the absurdity of that anarchy and the unsuitability of existing political units . . . for the task of sustaining an independent, unco-ordinated existence." In short, the times called for not only the maintenance but the expansion of large political blocks capable of organizing some form of viable existence with a relatively high standard. *State* rights and national independence would perforce have to yield to the greater efficiency of larger units of political organization. Nationalism, especially miniscule nationalism, was not enough.

Yet, in Woodrow Wilson's fourteen points, his unfortunate emphasis on the principle of self-determinations for all states, great and small alike, has continued to befuddle the world situation. Had we been able to effect a world government, a world code of law, a world police force, free trade, and a generally accepted minimum standard of living, and to have effected this all at once, it might have been possible to sanction varieties of national independence, once the aspiring nation could have provided sufficient proof of the homogeneity desired if not required in a "nation."

Of course, that was quite impossible. Hence today, most small, independent peoples are seen to be at once impotent and non-viable. Under existing conditions, such an equality of states still requiring bottle-feeding despite their anxiety to be weaned, is unthinkable. In 1943, a newspaperman in the *New York Evening Post,* wrote: "Even after you give a squirrel a certificate which says that he is as big as an elephant, he is still going to be smaller, and all the squirrels will know it, and all the elephants will know it."

At present, the complications confronting three small 'islands' which need or want some measure of autonomy within a larger framework of security may be studied with profit. These communities—Malta, Cyprus and Goa — are all very prominent in the news.

Malta

Malta was probably the most bombed island in World War II, and for its heroic behaviour the entire island received the George Cross. This island has had a notable history. Here St. Paul was wrecked on his journey from Sidon to Rome. Malta, 95 square miles in area, is the largest of five islands, three of which are uninhabited. The other inhabited island is Gozo, which has 25 square miles. The total population is just over 300,000, and some authorities believe that it is overpopulated at that. The Maltese have a language of their own related to the Arabic, although English and Italian are the common tongues. They were and are predominantly Roman Catholic in religion, the church being governed by the Archbishop of Malta and the Bishop of Gozo.

The Catholic Encyclopaedia states that "the clergy of Malta have always been the natural leaders of the people. . . The Maltese islands are more plentifully provided with priests than any other country in the world. . . Canon law prevails in Malta as the law of the land. Hence, mixed marriages are *illegal* unless performed by a Catholic priest." The Archbishop once declared that Anglican clergymen could not appear publicly in their canonicals, and on occasion, such vested clergymen on their way to conduct funerals have been mobbed and disrobed. The Maltese hierarchy has vigorously struggled to maintain their religious monopoly and to prevent the recognition of religious liberty.

For centuries, the island was governed by the Knights of Malta. In 1798, Napoleon Bonaparte seized the island from the knights on his way to Egypt. The Maltese, led by one of their ecclesiastics, appealed to Britain for help in dislodging the French. The British answered the appeal and duly ousted the French. Thereafter they stayed, and in 1814 Malta was annexed to the British Empire. Thus it has remained for over 150 years, serving as a most important Mediterranean naval base guarding the life-line of the Empire.

After World War I, the British Government announced that it was time to "entrust the people of Malta with full responsible control of their purely local affairs." They granted a democratic constitution which went into effect on May 16, 1921, and included a definite clause assuring the colony of "full liberty of conscience and the free exercise of their respective modes of religious worship." Nevertheless, despite the constitution, the hierarchy was able to secure from the ensuing legislature a "resolution" affirming that the Roman Catholic religion was the religion of Malta.

Disputes on this point brought on open conflict between the church and the then Premier, Lord Strickland, himself a Roman Catholic layman. A concordat was proposed but the Cardinal Secretary of State in Rome in 1930 informed the British Foreign Secretary that "no negotiations for a concordat were possible as long as Lord Strickland was in power." The theological odium and the dangers of fascism (imported from Italy) became so great that it was necessary to suspend the constitution of Malta in 1933.

Malta has just had a plebiscite on a question submitted by the present government which involves integration of the island with the United Kingdom along lines similar to those in Northern Ireland. Before the plebiscite was taken, the Archbishop of Malta demanded written guarantees from the British Government that, in case of integration, all religious issues would be left in the hands of the Maltese legislature. Failing to receive such written guarantees, he advised abstention from the plebiscite. Notwithstanding, 100,000 registered a substantial majority in favour of integration.

The outstanding fact is that Malta realizes that it must be something more than independent; it must be part of some bigger entity. Independent, it is neither viable nor safe. It is clear that it has no desire to be an integral part of Italy, and prefers unity with Britain even though the United Kingdom is geographically more distant than Italy, and though the imperial life-line which once made Malta so strategic a centre may prove of ever-diminishing significance to Britain.

Cyprus

Cyprus, too, seems to demand self-government *plus* Enosis* with Greece, not integration with Britain. Here, too, is an island with a long and chequered history. Even its ecclesiastical history is unique. Though no one can say with any assurance who instituted the church in Rome, we have excellent evidence that the church in Cyprus was the scene of the missionary labours of Paul and Barnabas. Barnabas was a native of Syprus, and when these two apostolic visitors arrived, there was in Cyprus a large colony of Jews, some of whom were Christians who had fled from Jerusalem during the persecution in which Stephen was martyred. (See Acts 11: 19)

The church there was permanently established, and as early as the council of Ephesus in A.D. 431 it was able to secure from that council recognition as an autocephalous church, owning authority to none of the existing patriarchs. Thus, today, Archbishop Makarios is, ecclesiastically speaking, his own boss. Perhaps, in case of enosis, he might find himself subject to the Holy Synod in Greece!

The Cypriots, according to the Hasting's *Dictionary of the Apostolic Church,* never had "energy enough to establish themselves as an independent nation." They were successively under Assyrian, Egyptian, Persian, and Greek influence until they

(**Enosis is name of movement for Union with Greece.*)

(*Continued on page* 18)

Rev. G. W. and Mrs. Yates rest in snowbank with son Peter.

Happy Valley Church now "on its own."

HAPPY VALLEY LABRADOR

. . . *A Fine Frontier Church* . . .

By R. N. ROWSELL*

IT HAS been my privilege as President of the Newfoundland Conference to visit the Happy Valley Pastoral Charge in Labrador. I had often wished to visit Labrador because it was there that my father and grandfather for some summers gained their livelihood by fishing cod. However, I did not see the coast they knew so well, because Happy Valley is far inland and was practically unknown to them.

I was impressed by the tremendous size of the Goose Airport. We Newfoundlanders hear a great deal about Gander, "The Crossroads of the World," but the Gander is a gosling when seen beside the Goose. Nor did I know that the land in Goose Bay, at Happy Valley and for many, many miles in the surrounding country consists of a light brown sand that is deep and deposited in stoneless tablelands. I was delighted by the beauty of the trees for I was expecting to see trees even more stunted in growth than those I have been looking at all my life on the coasts of Newfoundland, (I have not seen the trees in the great logging areas of the Newfoundland interior), but to my amazement the trees were very tall, straight as plumblines and with short branches that did not crowd each other. The weather was invigorating. Fog is almost unknown in this area, being present on only three days out of a hundred. Then, too, I was impressed with Happy Valley itself and its people and particularly with the work being done by The United Church of Canada under the leadership of Rev. G. W. and Mrs. Yates.

Thirteen years ago the majority of our people were trappers and fishermen, with trappers by far predominant, and the same folk who had previously been attending the trap-line at this season of the year are now immersed in the busy industrial life of the great airport. Men who were expert in outwitting the fox and handling rifles and dog teams are now expert at handling heavy equipment of their new "Industrial Age": Trucks, Bulldozers, Snow blowers, Power stations, etc. Fishermen have become electricians, carpenters, sign painters, plumbers, diesel mechanics, giving them a new sense of security but also a curtailment of individual freedom as in the days when every man was his own boss. A life that was in many respects harsh has been exchanged for one of comparative luxury, but not without some inner struggle of the spirit. Our people did not become electricians, mechanics, etc., by choice, but only from economic necessity. When a man has known the freedom of the snow-covered wilds, where his nearest neighbour was ten miles distant, the smell of the camp-fire, the tangy taste of freshly killed game, or the rise and fall of the tide beneath his feet, or the setting sun sinking in the ocean, it is not easy to exchange it for the time-clock and a world shrunken to the size of the carpenter shop. Many, if the price for fish and fur should suddenly increase, would leave this man-made world for the freedom that nature bestows.

Growth of the Valley

The community of Happy Valley has come a long way from the day when the first arrival forced his way up the bank of the mighty Hamilton River and felled enough trees to make room for his dwelling, humble indeed, but chinked with moss, protected by the dense forest, and small enough so that each part of the place could feel the direct heat from the wood-stove, it was sufficient to keep the family alive even in the 40 below-zero weather. Two families spent the first winter in Happy Valley, five miles from the embryo of Goose Airport. Food for the winter was secured before freeze-up from North West River, 30 miles down the Hamilton and out the bay. This food was augmented by fresh rabbit meat, the rabbits being shot through the windows of the home. From this humble beginning, Happy Valley grew. The next fall saw several other families from up north arrive, and they have continued to arrive from north and south, from cove and headland each year since, until today there are over 1,200 souls in Happy Valley, and the end of its growth is not yet in sight. Today the Township of Happy Valley, the first on the Labrador, possesses a large modern Hudson's Bay Company store, a fine jewellery and watch repair

The Rev. R. N. Rowsell, Brigus-Cupids, Newfoundland, is President of Conference.

store, a restaurant, a dry goods store, a hardware store, two schools with four teachers each, a United Church, Anglican School Chapel, a Moravian Church, Pentecostal Assembly, and a recently enlarged Grenfell Mission Dispensary.

In the early years of the community the religious needs of the people were administered by the Labrador missionaries. The people who came from up north belonged to the Moravian Church; from the Goose Bay area came the United Church people; from out the bay, around Cartwright, came the Anglican people, and from the mainland of Newfoundland came the Pentecostals. Several visits a year were made by the missionaries of the first three denominations, who held service for all the people in the same building and according to the order of his particular denomination. From this happy fellowship the idea grew that a community church would best suit their needs. But none of the three churches could provide a minister for the community. The people were determined that they would have a minister of their own, and after some negotiations a man was secured. Unhappily for the new Community Church and for the later religious life of the people this man was not as non-denominational as the situation demanded. This created an intolerable situation, and after many protests, the community by a majority vote dispensed with his services.

The New Minister

Following this unhappy experience, the Newfoundland Conference of The United Church of Canada offered an ordained minister and this offer was accepted. Upon the arrival in July 1953 of the new minister and his wife, the Rev. Lindsay G. and Mrs. King, a Union Church was formed in an endeavour to pour oil upon troubled waters. Each denomination was given fair representation on the Union Church committee, and each was given the opportunity to withdraw should this be desired. Soon the Anglicans, followed by the Moravians, withdrew from the Union Church, leaving all their share in the partly finished manse and church buildings to the United Church people. Thus it was that on January 6th, 1954, the United Church congregation was formed.

Following the departure of these two denominations, a heavy burden was placed upon the fifty odd United Church families, but they very ably carried the load and not only raised the minister's salary but immediately started a building campaign for a new church, and in a matter of a few months had raised over $800 for this purpose.

The second year saw the congregation further organized with the formation of a Board of Trustees and the Official Board. The construction of the church was begun and the manse was modernized, with the help of the Board of Home Missions, by

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Dorothy E. Logan, wife of a 30-year-old first-year Emmanuel College student, says:

THE CHURCH IS OUR FUTURE

NO LONGER can I afford to indulge in a mood of helpless exasperation when the housework piles up around me because of the children's demands; in days to come, I'll be faced with many more demands on my time and energies than most average housewives—and I'm not sure that my housekeeping is even up to average!

No longer can I assume that my husband will always shoulder an equal share of the burdens around the house, the little jobs like feeding the baby and taking the toddlers out for playtime; in days to come he'll be sharing much more serious burdens with many people outside our home, and my job will be to understand, and to accept thankfully what time he can spare for the family.

No longer can I forget the talents I used in the days when I was part of the business world, and no longer can I neglect the reading of current and classical literature that seems so unattainable beyond the mountains of diapers and dishes and dust-mops; in days to come every talent and ability I possess, or can cultivate, must be vigorously thrown into action on behalf of my husband's plans and problems.

But, on the other hand, no longer need I face, with my husband, the burning question of how best to serve God in our lives; no longer need we balance the urgencies of time required by his position against time needed for church affairs; no longer need we feel impotent and trivial in the great battle against "sin and want and sorrow." Our future is in the Church!

To decide to enter the ministry of the Church is one thing for a high school or university student. It is quite another thing for a man of maturer years, successfully creating an important place for himself in a socially significant job, and supporting a wife and family. It is not only a question of the call of a man to serve God; it must of necessity be also a question of the willingness of his wife to answer that call with him. For his future is her future, and she, too, must want to make the sacrifices, accept the challenges and walk the way of inner discipline and outer example. Whatever he chooses in the future, she will also share in its outcome, so she must be eager to follow the path in which those choices lie.

The ever-growing company of wives whose husbands become candidates for the ministry after several years in other fields of endeavour, has amongst its members a kinship of past experiences and shared decisions, that truly unites them in spirit. In many cases, they have known at least a taste of worldly success, or its promise, and the hold of a beautiful home and cherished possessions on the wife and mother is a bond that is broken with heartfelt blows. The transition from home ownership to manse life is quite drastic. However, with the home also go the years of mortgage payments, the problem of amassing a down payment, and the considerable burden of repairs and maintenance. In fact, the inevitable first home of a young couple in a treeless, "row-after-row" subdivision might not attract some young people as much as the well-shaded and well-aged spaciousness of many manses, in city and country alike.

The problem of support for the family during the years in theological college is solved in surprisingly complete fashion for many. Some generous churches have felt that one answer to a shortage of ministers is their regular and complete support of a man who has taken the plunge into three no-income years, in the hope that others may take heart, and follow. But many students, of course, must go heavily into debt for their period of theological training. Wives do go back to work, but the problem of a motherless family in the daytime is as great as the financial worry. Some students combine the heavy load of studying with the additional strain of a week-end preaching charge, which affords a manse for accommodation, as well as some income all year, but this practice weighs down all but the most exceptionally resilient, to the point where neither studies nor sermons can be done well. However the money angle is solved, it still is a tremendous obstacle to be overcome.

(*Continued on page 27*)

Mrs. Logan (nee Dorothy Woods, Lincoln Road United, Windsor, Ont.) has had verse and articles published in Church School publications. Her husband was formerly assistant chief-planner in the Hamilton - Wentworth Planning Board, Hamilton. They are members of St. Giles, "our beloved church home, which challenged us to accept the call and is supporting us in a generous manner." Her husband, Walter, grew up in Beamsville, Ont. They have two little girls, a baby and a two-year-old. Walter wrestled with his "call" for several years before becoming a candidate.

If A Man Die Shall He Live Again?

Here are some of the answers —from pastor, teacher and preacher

(A continuation of our Easter Symposium)

three views and the christian *by W. S. Taylor*

THERE are three misleading, perhaps even dangerous, ways of thinking about life after death. It seems to me that the Christian view counteracts all three of them.

I would like to take these three views, and see how the Christian view differs from each of them. It may help us to understand the Christian view better.

The pagan, to borrow G. K. Chesterton's phrase, looks forward to a life after death in which he loses his individuality, and is absorbed in the absolute spirit, as a drop of water disappears in the ocean. Some non-Christian faiths, and many secularists, share this view. The Christian, on the other hand, looks forward to a life after death in which he exists as a member of a divine community. The hope of the Christian is thus quite different. Existing as a member of a community is very different from being an indistinguishable aspect of an indefinable absolute. To exist as a member of a community, one must be able to communicate with others in the community. Our means of communication, in this life, are provided by the body—by the eyes, the tongue, the ear, the hands; and when a Christian affirms his belief in the resurrection of the body, he is affirming his belief that the spirit will have proper means of communication when it comes home at last, after death, to the divine community.

The second misleading view is that, after death, the spirit will recover the same physical bones, blood-vessels and tissues which it used before death. This view is misleading because contrary to St. Paul's teaching in 1 Corinthians; and it seems to me to be unhealthy because it attaches an importance to the physical matter of our p r e s e n t bodies which is out of all proportion to its true value. St. Paul is quite explicit. There are many different grades and kinds of bodies, each possessing qualities different from the others. Answering a specific question, St. Paul explains that the body which a spirit possesses after death will be different from the body it possessed before death. The simple fact of the matter is that, though our present body provides the means of communicating with others, it does so very imperfectly; it also imposes very severe limitations on our communication. The body which a spirit possesses after death will, in the Christian view, be a better body, imposing fewer crude physical limitations on communication. It will have much greater potentialities for clear communication.

The third misleading idea is that resurrection is reducible to a kind of immortality. Although these two words are often used interchangeably, they are really different in their meanings and in their associations. As ordinarily used, the word immortality suggests a kind of undisturbed continuity between this life and the next, as though there was something unreal about death. The word resurrection, on the other hand, emphasizes the reality of death. The spirit can not be resurrected unless there is a death from which to be resurrected. The reality of death is therefore implicit in the idea of resurrection. The idea of immortality is different; it plays down the thought of death, where the idea of resurrection emphasizes it. We all admit that death is one of the inescapable facts of life. An idea which encourages the mind to minimize, or even ignore, the fact of death, as the idea of immortality does, acts suspiciously like a semi-neurotic mechanism, insulating the mind against reality. On the other hand, the Christian idea of resurrection compels the mind to face up to reality. In this way the Christian's confident hope of an after-life is accompanied by a clear-eyed recognition of the reality of death; not by an attempt to evade death.

Although the Christian view of the after-life does counteract these misleading views, this is only a part of its value. Its chief importance lies in the way it helps us to answer the questions: Is the belief in an after-life merely wishful thinking? Is it merely a projection of our desires? The Christian view has two features which encourage us to believe that it is not just a projection of our desires. (1) Some of its ideas run counter to our normal inclinations and habits of thought, e.g., its emphasis on resurrection as distinct from immortality, and its difficult thought of a spiritual body; and this would not happen in wishful thinking. (2) It is based on the historical facts of the experience of the early Church, when the risen Christ *did* communicate with his people through a recognizable body, in a way which was *not* limited by crude physical characteristics, following an experience in which the shock of death *was* felt in its most extreme form.

In all these ways the Christian view of life after death is singularly mature and healthy, holding together a rigorous realism and a boundless hope.

three questions answered *by John Mutch*

EINSTEIN could sum up the physical action of the universe in a short mathematical formula. But even he could not have answered all our questions about the future life in such a short article as this. Nevertheless a few of its fundamental features may be indicated even in such small space.

(1) What is the after life?

The question of what it will be for those who do not give themselves to God has led to real differences between sincere Christians. Some maintain that it will be everlasting torment in hell. Others believe in purgatory, also, through which certain sinners are purged and eventually enter heaven. Still others think that it will be extinction, such as has happened to various species in nature which did not live up to their environment. Some hold that God will finally bring all sinners, even through severe discipline, to know and love him. All quote Scripture to support their beliefs. All agree that estrangement from God has hard consequences.

Christians are practically unanimous about the essentials of the after life for those who enter into fellowship with God. They will, as individuals, as children of God and as brethren

of one another and of Christ himself, live, serve and reign with him for ever. John 14: 1-3; Romans 8: 29; 1 Cor. 15: 35-44; Rev. 22: 3-5. This is "eternal life," "heaven," "the kingdom of God," etc., available here, but gloriously consummated only in the world to come.

(2) What is the present, practical value of such faith in the after life?

Some think that we do not need it in order to live our best here and now. For instance Billy Sunday went so far as to say that, even if there were no after life, he would keep on preaching just to promote "human decency." Bertrand Russell used to tell us that even though there is no God and that at death we sink back into the basic material force, like bits of spray in a rapids fall and are lost in the underlying stream, yet it is our duty to live up to human virtue and go down with our colours flying. And, no doubt, there were some good Sadducees! Mt. 22: 23-33.

But, for the majority, the loss of such faith is likely to bring one or more of the three following evils: they will become victims of despondency and "sloth" in which they will give up striving for any objective; or they will be materialists and sensualists living up to the ancient slogan "let us eat, drink and be merry, for tomorrow we die"; or, in the third place, they will treat their fellow-men with contempt, as did the highly educated Goebbels, who has been credited with the founding of those horrible Nazi concentration camps and with trying to induce Hitler to make the German people renounce Christianity.

On the other hand, if we believe in such an after life, we will put the things of this world in their proper place, honour our fellow-men as possible, everlasting children of God himself, and strive to live up to all other conditions of "eternal life."

(3) What proof have we that there is "eternal life"?

Sometimes we forget that proofs of the most important realities cannot be absolutely demonstrated like a mathematical proposition such as $2 \times 2 = 4$. No one can prove with such certainty even that he will be alive tomorrow. Moreover evidence of the most precious truths comes not only through our intellect, but also from conscience, emotion, conduct and experience.

One basic proof that there is "eternal life" is that without it this world would be controlled either by a god who is a monster or by mere material force, creating human beings and then killing them off—and often more cruelly—like annihilating mosquitoes with a blast of DDT. "What is inhuman in man cannot be sublime in God." On the contrary, there are so many wise, good and lovely realities both in nature and man, and even in our most grievous troubles, that one has more reason than not to believe in a good God, able and ready to give us a glorious immortality. Think over Mt. 7: 7-12!

Another strong proof of "eternal life" is the very origin of the Christian Church. It came into existence through faith in the risen Christ. No matter how we may explain his resurrection appearances, somehow or other he convinced those first disciples of his triumph over sin and death. They could scarcely have become such changed men and established the church merely on some fantasy of "wishful thinking." And if Christ did rise, he is both the assurance and the revelation of "eternal life."

For the real Christian, a third proof of "eternal life' is that of his own experience of the living Christ and of such life here and now. As one well-tried believer said to me the other day—"I do not know what the future holds, but I know who holds the future." As Whittier put it—

> "I know not where his islands lift
> Their fronded palms in air;
> I only know I cannot drift
> Beyond His love and care."

As Paul wrote—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1: 12.

fact is certain, manner a mystery

by George Johnston

TWENTY years ago many well informed observers were convinced that Hitler's Germany would go to war: past history, German ambitions and the character of the Fuehrer enabled them to reach their opinion. It was "a dead cert". Ten years ago sporting fans were asking whether the four minute mile would be run in our time; and lots were confident that it would. A few months ago came Bannister, Chataway and Landy to prove them right. It had not been so hard to forecast the result, knowing the statistics and the runners. I suppose there are many questions of public interest which can be answered in advance on such evidence: we arrange insurances on actuarial averages. These fellows in the "Life departments" can tell you to a fraction how many men and how many women will die in this or that area this year or the next. But can they or anyone else tell us how many of the dead will live again? if any man die, will he live again?

In the case of the other questions, we can verify the answers in this physical world; indeed the assurance springs from past experience. But that is hardly the case with the dead. There is no Lazarus in Toronto who can be exhibited; and one is fairly certain that there is no Lazarus anywhere in our Earth. (Patients whose hearts stopped beating on the operating table for several minutes are not reckoned here.) Is there, however, anything in past experience that will help us to find the answer to this haunting query, "If a man die, will he live again?" The best suggestion the Church has to make is this: look to our beginnings in the faith of Easter Day.

On the dark, dread day of Calvary our forerunners, the disciples of Jesus of Nazareth, had been plunged into despair. They had hoped. . . . They had confidently looked for the salvation of Israel and the establishment of the Kingdom of God. Jesus was dead, as they had seen for themselves; and Jesus had been buried in the rock tomb of Joseph of Arimathea. Yet two days later, what a transformation! Six weeks after that, what a revolution! And from that day to this the Church of God has witnessed to the transforming power of the Spirit of this same Jesus in our own history, in this physical Earth. The secret, said the first preachers, was that Christ had risen from the dead "according to the Scriptures". He had appeared to, or had been seen by, Cephas (that is, Simon Peter); then the eleven as a group or as individuals; then by five hundred at one time (perhaps on the Day of Pentecost?); then by James (the brother of Jesus), and last of all by Saul of Tarsus who became Paul the Apostle. Most of the five hundred, wrote Paul about A.D. 55, are still alive: and may thus be questioned and tested. Every article of our faith rests on this Easter gospel. Christ is risen! That is the basic fact. And because he lives, we who are "in him" shall live too. There will be a resurrection for us.

Now, some critics dismiss this as subjective hallucination. Has the Church survived, then, on the biggest hoax known? Many assert that the accounts of the resurrection of Jesus are confused; so they are, and I am thankful. You won't find there a concocted, agreed version of what happened! The FACT

(*Continued on page 29*)

Rev. W. S. Taylor, Principal of Union College, British Columbia.
Rev. John Mutch, minister emeritus, Melrose Church, Hamilton, Ont.
Rev. George Johnston, Professor of New Testament Literature and Exegesis, Emmanuel College, Toronto.

Rev. J. A. Davidson

Mrs. G. Carder

Roman Collar

Mrs. J. Shilton

• Canadian Letters • Shall We, Shall We Not?

Ad Lib

By J. A. DAVIDSON

NO WONDER Robertson Davies wasn't given the Governor-General's Award last year for his novel, *Leaven of Malice*—the man is downright frivolous, and we can't have frivolity certified as "Canadian Literature." The reading of this novel does not impel one to rise and sing two verses of "The Maple Leaf Forever"; nor does it cause one to brood deeply over Canada's high destiny. As a matter of fact it merely causes one to laugh—and then surreptitiously go back to some of the choice passages for more laughter. And that's not good enough in lit'r'y Canada. Davies should know that we Canadians generally prefer our novels to be either historical epics designed to enhance our appreciation of our glorious heritage or contemporary tales heavy with sociology and "message." He should have taken seriously the advice one of his characters gives to another regarding a proposed novel: "Your plot is impossible, it would offend against the high moral tone of Canadian letters, for it is at once frivolous and indecent."

Canadian writers should not tease sacred Canadian cows. Canadian writers should not spoof things which right-thinking Canadians deem unspoofable. Consider, for example, what Davies writes about a minister and his parishioners:

> "He (the minister) was a man of more than ordinary ability in his profession. But in every church there are people who, for reasons which seem sufficient to them, do not approve of their pastor and who seek to harry him and bully him into some condition more pleasing to themselves. The democracy which the Reformation brought into the Christian Church rages in their bosoms like a fire; they would deny that they regard their clergyman as their spiritual hired hand, whom they boss and oversee for his own good, but that is certainly the impression they give to observers."

And then he puts this dreadful thought into the mind of the minister: "If their zeal for their salvation began to equal their zeal for minding his business, the New Jerusalem would quickly be at hand."

Perhaps that sort of irreverence should not be quoted in a church paper. Imagine writing such things about some good Canadian church-folk! And imagine suggesting that ministers might not like the attention that some of their people give to everything they do. After all, if the people have called him and pay his salary, surely they have a right to give him close guidance. The expression "spiritual hired hand" is, of course, unfortunate—but it's not completely inaccurate. Fie on you, Mr. Davies, going all frivolous about such things.

Well, anyway, Robertson Davies got what he deserved — not the Governor-General's Award for Fiction, but the Leacock Medal for Humour. The "high moral tone of Canadian Letters" has been protected.

I'll have to stop now; writing all this about *Leaven of Malice* has given me an irresistible desire to read again the passage where the eccentric classics professor gives what-for to the effervescent young psychological counsellor over the Oedipus complex. One really shouldn't countenance the spoofing of psychology—but this one is in a slightly dissolute mood tonight.

Let's Try Again

By GENEVIEVE CARDER

LAST Saturday our small daughter had her first lesson in the art of making cookies. When her initial enthusiasm began to wane, and haste replaced care, I suggested that if a certain step were not done more slowly the cookies would not turn out well. I was promptly informed, "If these cookies do not turn out well, I just won't bother making them again!"

Most of us will acknowledge with a smile that we have heard that sort of remark before. Whenever a group of teen-agers and their leader settle down to evaluate a completed project that could not be termed one hundred per cent. successful, someone will always remark, "Let's not try that again!" It usually requires much frank discussion and more than a little adroit leadership to bring the group to the place where they are willing to admit that the project could have been a rousing success if . . . !

We laugh at a six-year-old. We smile understandingly at teen-agers. But when the remark is made by adults! I heard it not long ago in a church organization. A very sincere effort had been made by this group of women to enlist the help and interest of the many inactive women of the congregation. Several hundred letters had brought forth such a small response that it was generally agreed the postage had been wasted. "Let's give them up as a bad job" was a good description of the general attitude. And then one woman of vision suggested that perhaps the fault lay, not in the unresponsive women, but in the method of approach. So it was decided to try again. The members were organized into teams for personal visitation, and armed with friendliness and personal conviction they set forth—to try again. This time the results were beyond the expectations of even the most hopeful.

There was once in an All People's Church a Trail Ranger group so mischievous and unmanageable that they were the despair of their leader, the minister, the Sunday School superintendent, and the janitor. They made it clear that they came to meetings only for the sake of the basketball. When the church door was locked they entered through the furnace room window. When they were refused a key for the sports equipment cupboard they cut a hole in the door with a coping saw and got the basketball out that way! By sheer will-power their leader refrained from boxing their ears, and their minister maintained his genuine good will toward them, as prayerfully and persistently they tried in many ways to lead them to a clearer understanding of the purpose of the Christian Church. Today one of those boys is a United Church minister and two others are stewards and Tyro leaders in their neighbourhood churches. One of them said recently, "I only hope I can give to these boys I lead something of what All People's Church once gave to me."

There are so many occasions when our Father is waiting for His children to try again. While we, in our impatience, are fuming about the necessity of continuous and repeated effort, there is One working in our midst whose power is not limited and whose patient understanding knows no end.

• Home Religion

As I See It

By ROMAN COLLAR

IN MY DAY I have made many reports on Social Service and Evangelism, Church Worship, etc., but no subject discussed in those gatherings, or in these pages, exceeds in importance or gravity that of Home Religion.

Naturally, then, I was not a little uplifted by an article appearing in THE OBSERVER, February 1st. It began with the words: "While there is a *marked return* in Family Worship in United Church homes . . ."

If you grant the premise in the first paragraph, and few will refuse, that the home is the foundation of the nation, from which come its strengths or the revelation of its weaknesses, at once its towering significance is conceded. Nazi, Communist, and other sinister dictators have been the quickest of the quick to see this, and have taken advantage of it for their own ends. The Church should be no less swift in its appreciation of the value and power of the Home.

Not long ago, there was a slogan, quite extensively used by newspaper, billboard, radio and pulpit: THE FAMILY THAT PRAYS TOGETHER, STAYS TOGETHER. A variation is: FAMILIES THAT WORSHIP TOGETHER, GROW TOGETHER.

I am a wee bit suspicious of bright, catchy sayings, but, now and again, they have a truth to teach. We think it to be true that a family which worships together will come closer to God and to each other. Further, and experience has confirmed it, a worshipping family is the more likely to be a Church-going family. To it the "family pew" becomes increasingly significant, resulting in the building up of a God-consciousness, and a brother-consciousness.

Newspapers indicate that there is, rightly, much anxiety about salacious literature. We are not so much concerned about *burning* it as we are about *replacing* it. There will always be, I suppose, those who will attempt to market rancid, gangster, and sanguinary material. However, as Canadian parents, we are rightly concerned for the inner values of our children's lives. Actually, in that worry lies the why of our Church Schools, our Y.P. groups, and the like, our carefully prepared written lessons and stories from the Kindergarten to the Adult. We want to build up a God-fearing, sin-hating, justice-loving, and Christ-proclaiming people. We want them to know about the Bible, about God, His Son, Salvation, the true Way of Life. That should not be an impossible ideal!

Dr. Harry Emerson Fosdick's father was a High School Principal in Buffalo. Dr. Buttrick says that he once talked to Mr. Fosdick who said that 75 per cent. or 85 per cent. of the parents are liabilities. I imagine that's why we hear nowadays that there are no juvenile delinquents, only parental! It may be in part the truth, for Dr. Buttrick himself was provoked to say that "parents assume that a home makes itself. They *learn* to play bridge; they *learn* to dance; they *train* for long years to build a business or profession; but they take *no training* to build a home." Then he asks: "Isn't that a staggering and almost unaccountable fact? Some let their children sit loose to all religion . . . as though religion were merely a choice like choosing a necktie, or a dress in stripes or patterns."

• Teevee, or Not Teevee?

Prudence in the Parsonage

By JEAN SHILTON

TELEVISION is blighting the lives of my children. My complaints are not the ones you usually meet in parent education books. My children don't sit up late watching unsuitable programmes; they don't dally with their suppers while their eyes are glued to the TV screen; they don't get overexcited by scenes of violence; at least not regularly. My problem is this—and I'm almost ashamed to admit it because you will think the world has surely passed us by—we don't own TV.

My husband and I take the attitude, common to non-TV-owners, that all the programmes are terrible and we haven't time to watch them anyway. Our children take the attitude that, to paraphrase the great modern poet,

> "It takes a television
> To make a house a home."

They are carefully cultivating friends whose parents understand the importance of progress and have installed TV. This cultivation is a fairly simple matter because, as they tell us with monotonous regularity, "*Everybody* has TV!" I am steadfastly opposed to such crass exploitation of children, even by other children, but when I apologize to the parents on behalf of my children, they brush aside my protests as lightly as if no eternal principle were involved at all.

"We don't mind having your children come in. They just sit down in front of the TV and that's the last we hear from them."

Our stock excuse is that we can't afford TV. Usually the children are resigned to their underprivileged status, but once, on the first day of the month, our seven-year-old saw some money in my purse.

"Now you can buy TV," she cried ecstatically.

When I explained to her earnestly that there were more important things in the world than TV and that this money was going to buy our food, she looked at me as if my sense of values was all wrong.

The other day I offered some sympathy to a lady I know who has children and TV too.

"You must have a terrible time getting your children to do anything useful now that you have TV," I mourned.

"TV?" she said, as if she had almost forgotten it was in her living room. "Well, you know, I'm disappointed. Our kids hardly ever look at it. They'd much rather skate or read. About the only time they ever watch anything is when your girls come over to visit."

There's no doubt about it. Our children are the most ardent and indiscriminate TV fans in town. We do without TV, so we say, in order that our children may have the good things in life. As far as the children are concerned, the pearl without price is a 21-inch screen and they know where to find it. •

Malta - Cyprus - Goa

(*Continued from page* 11)

fell under Roman control in 56 B.C. In A.D. 395 Cyprus became part of the Byzantine empire and remained so until 1184. Richard I (Coeur de Lion) conquered it in that year and married Berengaria on the island. He sold it in 1191 to the Knights Templar, who held it only a year when they transferred it to the Lusignan rulers. The Lusignans controlled it for about 300 years. In 1489, it fell under the sway of the Venetian Republic—the arch-rival of Constantinople—and so continued until 1571 when it was conquered by the Turks.

The Turks introduced settlers, distributing them over the whole island. For this reason, the population of 500,000 is today about 20 per cent. Turkish and Islamic. In 1878, by treaty with the Porte, Cyprus, though still regarded as part of the Ottoman Empire, passed under British control following the promise of the British to come to the defence of Turkey if it was attacked by Russia. When Turkey declared war on Britain soon after the inception of World War I, Britain formally annexed the island. For this reason, the Turks were unable to compel the evacuation of the Greek-speaking Cypriots from the island when, following the first World War, Greece foolishly attacked Turkey and was beaten, and more than one million Greeks on the Anatolian littoral were forcibly repatriated to Greece.

Britain offered the island to Greece in 1915, but Greece then declined the offer. The Greek Nationalist party continued to agitate in and out of season for enosis, despite the opposition of the Turkish Cypriots who had been established in Cyprus for nearly four centuries. Disturbances arose in 1931 which resulted in the necessary abolition of the Legislative Council which had been set up and the return of all legislative authority to the Governor. *Two of the island's three orthodox bishops were exiled at that time* since then as now, they had been leaders in the disturbance. They were eventually permitted to return around 1947. Britain has since the last war sought to provide a constitutional basis for self-government for Cyprus, but her efforts have been thwarted by the movement for enosis, led by Archbishop Makarios, now exiled to the Seychelles.

Here, again, we have an island that can not stand alone but the question arises: with what shall it be integrated? It is, geographically, closer to Turkey than to Greece, and the Turkish minority are opposed to the union with Greece. Here the lack of existing parliamentary institutions, although sought and desired by the British, has thrown the church of Cyprus into a position of political influence and sedition — perhaps, predominantly motivated by ecclesiastical reasons.

Goa

Some think that Goa was conquered or stolen from India by the Portuguese. The real story is quite different, and what is involved is something far more than the nefarious European "colonization" against which a certain *genus* of liberals, especially in the United States, constantly protest except in such cases as the Canal Zone, American Samoa, etc.

First, then, it should be pointed out that India was never a nation, but has always been a sub-continent. Even today there are on that sub-continent two nations—India and Pakistan, with Kashmir still a bitterly-disputed area, and with India very hesitant to hold the plebiscite in Kashmir recommended by the United Nations.

Secondly, when Vasco da Gama rounded the Cape of Good Hope in 1498 and landed at Goa on the west coast of India, he found there a fossilized Christian community, probably of Nestorian origin, which had had its own kings and a recognition of their own liberties engraven on certain copper plates. At the time, they were being hard-pressed by the Moslems pressing down from the North whom they hated so bitterly that St. Francis Xavier had to reprimand them years afterwards. The Goans were delighted to contact people who also claimed to be Christian although, perhaps, they were quite unclear as to the Nestorian deviations from Roman orthodoxy.

In 1502, they asked the King of Portugal, through Vasco da Gama, to take them under his protection. In token of their sincerity, they surrendered to him the ancient sceptre of their former rulers together with the copper plates attesting to their independence and liberties. This petition was formally and perhaps joyfully submitted, and the King of Portugal took the Goans under his protection. Later, in 1542, St. Francis Xavier arrived in Goa, and ringing his bell, began to "Romanize" the island and disinfect the prevailing heresies. This island was not surrounded so much by water as by Hinduism and Islam.

Clearly, Goa can not stand alone. It must be integrated either with India or remain a part of Portugal. Who can say which is better? Perhaps, the Goans might take a plebiscite, provided that India did not inundate the area with potential voters just before the election. But why disturb a situation purely on grounds of geographical proximity? Even a new and independent state like India can conceivably become totalitarian, and a champion of a home-brewed form of imperialism. It is a badly messed-up world. ●

Family

How Mothers Pray

By DELIA JENNINGS

WE ARE told that farmers and sailors pray more than other people. For one thing they are more dependent on favourable weather conditions than those in other occupations. Also in a mechanized era with all its speed and tension the farmer in his fields, and the sailor on the deck have an environment more conducive to prayer.

Mothers who feel the need of prayer in bringing up their children find so many interruptions in their thinking that prayer may come hard. But Paul wrote, "Pray without ceasing" and prayer is a mother's greatest potential. It is her best way for acquiring wisdom for guiding and molding the lives of her children, and the best way of bringing God's blessing upon her children.

These are some devices devout mothers have used. One frequently throws her apron over her face and prays. Another, when she looks at, or into the eyes of someone, silently asks God's blessing on him. Best of all, I like the habit of the mother who sings her prayers. You can do it too, for within your own four walls you can make all the joyful noises you wish, which privilege people employed outside do not have.

Sing your prayers as you work. Improvise parodies like these to use as intercessory prayers.

(The italicized words are the substitutes)

"I sing because I'm happy.
I sing because *it's true,*
That His eye is on the sparrow,
And I know He's watching *you.*"

"Into *his* (her) heart,
Into *his* (her) heart,
Come into *his* (her) heart, Lord Jesus,
Come in today, Come in to stay,
Come into *his* (her) heart, Lord Jesus.

"*He walks* today where Jesus walks,
And He is close to *him,* etc., etc."

And you can complete this with lines appropriate to your need. Indeed you can use your own favourite hymn tune and write as many verse prayers as you need for your family, one for each person with his special need.

Singing the baby to sleep is a privilege o be coveted, and psychologists again :onsider it an emotionally healthy practice. Sing lovely things like Brahms' "Lullaby," 'All Through the Night" or "By Cool Siloam's Shady Rill."

Encourage the other children to sing themselves to sleep by singing softly such hymns as the last verse of Luther's Cradle Hymn and "In our hearts celestial voices Softly say." Sing softly with them. A child who goes to sleep relaxed, his mind filled with happy thoughts, will sleep well and grow "in wisdom and stature, and in favour with God and man." Some of the world's wisest mothers make a point of putting their children to sleep with some beautiful thought, told or read or sung to them. That insures a healthy subconscious, and the subconscious mind, as you know, is the one that causes nervous and mental illnesses if its content is unhappy.

There is a great need of intercessory hymns for parents to use in praying for their children, hymns that are prayers of faith, the kind of faith meant in Mark 11: 24, "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." A hymn, written for parents, which incorporates worthy desires for our children and faith that God is granting them, becomes a hymn of thanksgiving too, for of course we say "thank you" when we have such faith. With such a hymn, parents could audibly or silently, pray always without ceasing, not only for their own children but for needy people the world over.

Five Days at Western

Evangelism in the University

THE REV. GORDON HUNTER, minister of Asbury and West United Church, Toronto, was one of five Missioners, Anglican, Lutheran, Presbyterian and United, who took part in a five-day University mission at Western University, London, Ont., in mid-winter. Here is what he writes:

The modern university student is a confused person. He has mature understanding of English or History or Science, but too often has the religious knowledge of an eight-year-old. To many, religion is superstition, the Bible an out-moded book, and the Church a ritualistic institution in which some people find security. They have little patience with religious "forms". They look for "test-tube" truth. And they are wide-eyed and speechless when told about Truth as revealed in Christ, freedom by the Truth, the reasonableness of revelation, and the historical "facts" of Christian faith.

We found that students do not want sermons or stories. They want facts, and the more concisely stated the better. They want to know how religion tallies with modern scientific knowledge, why the Bible is in any way a "special book," and why Christianity is any better than other religions.

The usual topics of sex and politics were not the most discussed, but students were deeply interested in talking about the Bible, Science and Religion, the meaning of life, adequate motivations for professional work, and the Christian answer to international problems. They did not need to be told the scary details of the hydrogen bomb because they are much aware that they live in the atomic age. But they are searching for meaning and purpose to life.

This mission made no attempt to take the university by storm. There was no high-pressure advertising or mass rally. Rather it was a quiet invasion into student life which left an impact which will of a certainty be long-lasting.

Planning began almost a year ago by a group of concerned young people and was carried to a conclusion with much success every way. There is no Student Christian Movement or Inter-Varsity Christian Fellowship secretary resident at Western, neither is there a Chaplain. The University gave no official backing, although the local committee was supported by two members of the staff. Our invitation came from a student committee.

The Missioners lectured up to six times a day and in every faculty including arts, science, medical, business administration. They also visited fraternities, sororities, residences and campus clubs, averaging thirty to forty students at each. A great deal of time was given to questions and answers with discussion. A consultation clinic was open throughout the entire week and was much used for personal interviews.

My guess is that this is the best way of evangelism within the bounds of busy university life.

"Bob" McClure Comes Home

One of the United Church's best known medical missionaries, Dr. Robert McClure, returned home at Easter on furlough. He joined Mrs. McClure in Toronto, where plans were going ahead for the celebration of the 100th birthday of his father, Dr. William McClure, veteran missionary, on April 9th. It will be remembered that Dr. McClure was a medical missionary in Honan before being loaned to the International Red Cross as Field Director for Central China during the Sino-Japanese conflict. In 1941 he became Director of the Friends' Ambulance Unit in China. With the closing of the China field Dr. McClure took up medical work on the staff of the Church Missionary Society Hospital at Gaza, Palestine, where he served from 1950-54. Since then he has been a member of our Central India Mission, in charge of the hospital at Ratlam.

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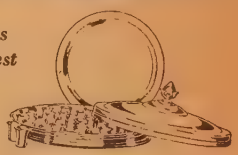

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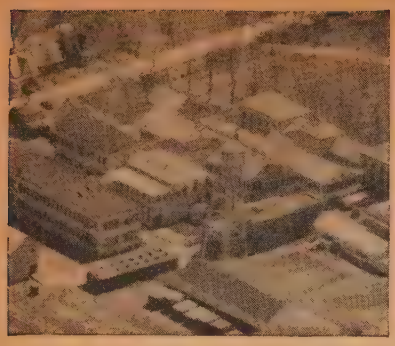
Rev. Earl Lautenslager, D.D., minister of St. Andrew's Church, Sudbury, Ont., will preach Anniversary services at Carlton St. Church, Toronto, on Sunday, April 22, 1956. Dr. Lautenslager, former minister at Howard Park Church, Toronto, is well known as a preacher and lecturer.

Miss Dorothy Thompson and *Dr. "Bob" McClure* are to be the featured speakers at an International Affairs week-end Conference April 27th and 28th. The "world-trouble-spots" will be featured. Meetings will be held in Wycliffe and Trinity Colleges, and Miss Thompson will speak in Massey Hall on April 28th, 8 p.m. Discussions will centre around Asia, Russia and the Middle East. Sponsor: The Anglican Church's Council for Social Service in Toronto.



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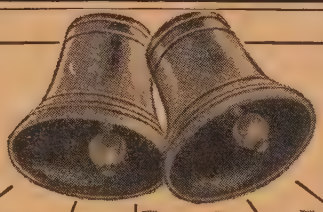

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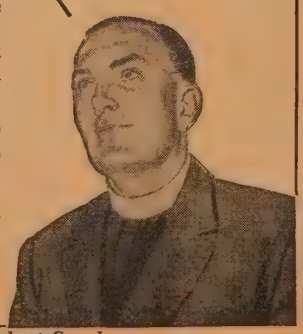

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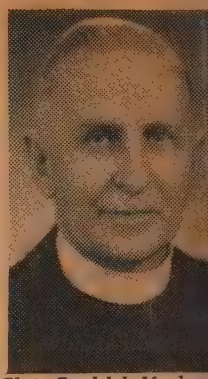

Photo Randolph Macdona

Rev. Kenneth Cousland, D.D., Professor of Church History, has been appointed Principal, Emmanuel College, Toronto, Ont., to succeed Rev. A. Dawson Matheson, D.D., who will retire in June. Dr. Cousland has served the college continuously since 1927. Born in Chi of missionary parents, educated in Scotlan Edinburgh University, and New College, Oxfor he was graduated in theology from Knox Colleg Toronto, with Post Graduate Fellowship. H served in the overseas forces 1914-1919, attai ing the rank of Major in 1918, and being award the Military Cross, French and Belgian Croix Guerre. Returning to Canada Dr. Cousland taug at St. Andrew's College, Toronto, and w ordained in June, 1926, a minister of The Unit Church of Canada. From a pastorate at Ward Park Church, Toronto, he became Lecturer Church History at the union of colleges in 192 Dr. Cousland, who received the honorary D. degree from Montreal in 1942, has done co siderable writing; was an officer of the Alum for many years and Secretary of the Committ on Church Worship.

Rev. A. Lloyd Smith, D.D., has bee minister of Dominion-Douglas Churc Montreal, Que., for twenty-five years. T commemorate the event and as a tribut to him, an issue of *The Lookout*, co gregational magazine, was almost entirel devoted to him. A reception attended b nearly 900 was held to honour Dr. an Mrs. Smith. They were presented with trip to the West Coast, and Alaska, retur ing via San Francisco, Los Angeles, an the mid-West. Mrs. Smith was also th recipient of a sterling silver tea servic and Dr. Smith an illuminated addres commemorating the occasion, and th photograph of himself reproduced on th cover of *The Lookout*.

TO BROADCAST

Photo by Oesterwinte

Rev. John MacKay, D.D., minister of Chalmers - Wesley Church, Quebec, P.Q., will broadcast over the Dominion network of the C.B.C., Sunday, April 22, 1956, 4.30-5.00 p.m.. E.S.T.

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. May a divorcee be married in a United Church?

A. Yes.

Q. I have a friend in her early teens who has a crush on a married minister. What do you suggest she do about it?

A. She shouldn't do anything about it, except remember that it is fairly normal for a young teenager to fasten her affections on a teacher, or minister, or some safe respectable older man (preferably married, for she feels much safer that way). For some it seems to be part of the growing up process, and she will grow out of it. But don't let her be silly, or tell too many about it.

Q. In THE OBSERVER, *a woman asked, "My son wants to join the church; can he be a member without being baptized?" The answer was not too clear; it makes me wonder if there would be allowance made for a person if he really insisted.*

A. A number of others have written about this. We are sorry for the lack of clarity. Strictly speaking we should always insist that applicants for membership through confession of faith, be baptized. But we hesitated to be too dogmatic for we know of persons who have been in good standing for many years, who through oversight or lack of understanding have not been baptized. We have not within us the capacity to condemn them or expect God to condemn them. (The Roman Catholic Church, of course, would.) It was that reservation which made our answer less dogmatic than our readers expected. For the minister receiving members the answer is "No exception." For God, we cannot answer.

Q. Could you tell me on what grounds some people condemn smoking as "a sin"? A letter writer in THE OBSERVER *said it was a "spiritual crutch." What does that mean?*

A. 1. No, but many can. 2. We wondered what he meant, too.

Q. I believe if the virgin birth of Jesus were discarded as fact—you would remove the very essence and centre of the Christian Faith. Can a person expect eternal life—if he does not accept the virgin birth? Am I being wrong in being so dogmatic?

A. The important thing to us about the belief in the virgin birth is that from the days of the early church Christians knew that Jesus was so different that they felt he could not have had an ordinary birth. Personally we don't think it is the "essence and centre of the faith." Or why would Paul not have said something about it? To him and others it didn't seem that important. We think that no matter how meaningful it has been to you, you are too dogmatic in saying that one cannot expect eternal life if he does not accept it. We could quote so many texts which point the way to eternal life, and none of them add, and you must also believe in the virgin birth. Please understand, we are not discrediting or denying the virgin birth . . . just saying that we don't think you back up your strict stand with the Scriptures.

Q. Is a minister's allowance for travelling expenses exempt from income tax?

A. Yes.

Q. Is it permissible for the Committee of Stewards to increase the minister's salary without the session or congregation having a say in the matter. I was a Congregationalist and the congregation decided almost every question.

A. The recommended procedure is for the Stewards to include all such matters in the annual budget, present it to the official Board for consideration, and then seek the approval of the congregational meeting.

The Stewards are given important responsibilities and are expected to use good judgment. They are responsible to the congregation, however, and their financial statements and proposed budget come before the congregation and are subject to review and amendment.

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Book Reviews

Conducted by M. MACDONALD

The Chatter Box

This is Book Week in Canada. In many centres there will be gatherings of book people; displays of Canadian books will be featured in libraries and shops; on radio and television, in newspapers and magazines, books will be discussed and people will give particular attention to books and reading. Dr. W. B. Creighton, a former editor of this paper, has this to say: "To have a few books of which one can think as of real friends, and to which one can turn as mood or need direct, is to make reading a wonderful boon and blessing; for good books are the kind of friends which never fail or prove us false. But to have books thus as our friends, we must come to know them and to love them, and that takes both time and understanding. But understanding comes through intimacy, and the time spent in learning to love good books could not possibly be better spent."

Discovering Buried Worlds ($4.25)
The Flood and Noah's Ark ($3.00)
The Tower of Babel ($3.00)
$10.00 matched set. The first in a sizable series.

By André Parrot. Translated by Edwin Hudson. (New York: Philosophical Society.)

Reviewed by Roy M. Pounder

I have grouped these three books together, because they all have the same author and translator. Only the prices differ. André Parrot is a distinguished French archaeologist, whose work in Mesopotamia (the modern Iraq) is of particular interest to students of the Old Testament. One can feel the charm of the desert and the lure of the immemorial East. Many beautiful illustrations and serviceable maps add to the value of these books, which constitute the first three in a series of *Studies in Biblical Archaeology.*

The first volume is introductory. I found Chapter II, "The Saga of the Archaeologists (1842-1952)" of special and absorbing interest.

The second volume correlates the two Biblical accounts of the Flood with the Epic of Gilgarnesh and other Mesopotamian writings. The author is somewhat skeptical of contemporary attempts to locate Noah's Ark. After some five thousand years the best-preserved structure of this type has doubtless turned to dust.

The third volume is based an Genesis 11: 1-9. The Tower of Babel is identified with an incomplete Babylonian Ziggurat, i.e., an edifice of several storeys, each of which was smaller than the one below it, the whole being crowned by a temple, with a temple or temples at its base. The writer questions the severe judgment of the Genesis narrative. He believes that the building of the Ziggurat was not an example of heaven-storming Titanism, but a sincere, if misguided, attempt to link earth with heaven, as in the story of Jacob's ladder.

I have no hesitation in recommending these scholarly and reverent little volumes to anyone who is interested in the Book of Genesis.

Captives to Freedom

By Douglas Thompson. (Toronto: The Ryerson Press.) $2.25.

Reviewed by Waldo Smith

It was surely the chaplains in the prison camps who had the most strenuous time in their calling. While troops are in and out of action they have plenty to keep up morale. Behind the barbed wire of captivity, living only half a life, the interior resources alone sustain men and much more depends upon the padre.

The Reverend Douglas Thompson has written an intimate and moving account of the work of the army chaplain in such surroundings. He was the Lord's ambassador in bonds, turning imprisonment, as it did St. Paul, into an occasion for witness and service.

The story is filled with human incident of the kind that forever remains fresh in the padre's memory: a sardonic wisecrack, a poignant death scene, an inquirer's question about faith, a service of worship. Chaplain Thompson understood army humour too, and could deal in it. He evidently had the right touch with the men. All types interested him.

As this chaplain was called upon to minister to prisoners with little from outside the camp to help him, all his personal resources in earlier training and past experience had to meet a severe demand. His study of psychology came to be of great value, and, perhaps surprisingly, his experiences in China and his knowledge of Mandarin. His ample education combined with humanity and imagination will add to any padre's effectiveness.

War has many sides. We do not lack for accounts of exciting actions. But most of war is just waiting and for this there are fewer chronicles. We do not associate glory with prison camps, but they, too, are the scene of real battle: the battle for faith and self-respect. Everyone who cares about men will find this story absorbing, and Chaplain Thompson deserves our thanks for a wise and human document about men under trial.

Birdman of Alcatraz (The Story of Robert Stroud)

By Thomas E. Gaddis. (Toronto: Random House.) $4.95.

Reviewed by Roman Collar.

If this isn't a best-seller shortly, and for some time to come, I'll be greatly surprised. It is the story of Robert Stroud, convicted murderer, and in prison for life, though condemned to die. You'll wonder at what happened at his trials—wonder that certain doings are possible in American courts.

What happens in his Isolation Cell, first with baby sparrows, then with canaries, is almost unbelievable. How he became, and is, a leading authority on birds, while living "solitary," will also intrigue you, stir you. He became no mean scientist.

Nature lovers will appreciate this well-written, informative volume.

Churches

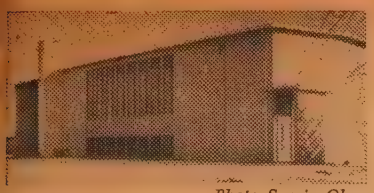


Photo Sarnia Observer
High Park Church, Sarnia, Ont.

ew Church

High Park Church, Sarnia, Ont., one of e new buildings erected under the Lamb- n Presbytery Extension Committee and e Board of Home Missions, was dedi- ted on March 11th. Taking part were ev. E. G. Turnbull, President of London nference, who conducted the service and eached. He was assisted by Rev. G. C. aymer, minister in charge, and Dr. A. J. hnston, first ordained minister of the ngregation. Mr. L. K. Laur, contractor d builder, and Mr. Raymond Dailey, airman of the Building Committee, also ok part. Rev. Alex Rapson, who followed . Johnston, preached at the evening rvice, assisted by Jack Beaton, a student r the ministry, who aided in the forma- n of the congregation. Mrs. Helen cCready, London, was soloist.

Moffat Memorial Church, Tilbury, Ont., ev. D. Graham Tipple, minister, as with ny of our churches today, faced the oblem of providing for a growing town d expanding congregation. They recently dicated their newly-renovated sanctuary, ev. Elgin G. Turnbull, President of the ndon Conference, preaching the sermon. e old central pulpit style interior was anged to the chancel style with pendant oss suspended on a dossal drape. The ating capacity has been doubled with commodation now for 400. Exterior and erior were redecorated. New washrooms d a new modern heating system were stalled. The cost was $38,000.

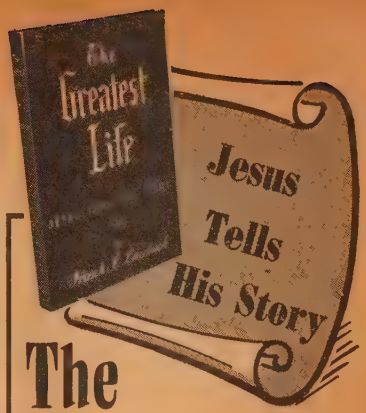
reaching Mission

Trinity Church, Kirkland Lake, Ont., ev. Ben S. Morwood, minister, held a eaching Mission, Feb. 20th - 26th with ev. A. E. Kewley, Brantford, as Mis- ner. Two months of directed prepara- n by the minister and his special mmittee, in which Bible Study and ayer played an important part, laid the undation upon which Mr. Kewley built s theme, "Christ, the Hope of the orld." The Missioner spoke at a special rvice for boys and girls; to youth at one the evening services; on four mornings conducted devotions on the radio; dressed two large groups of children in ublic Schools; spoke at the local Rotary ncheon; took part in two special radio oadcasts; visited shut-ins and hospital tients and was interviewed by the press.

The church was filled to near capacity every night, while the climaxing Sunday services were a thrilling experience. Rev. G. Tranter, First Baptist Church, Kirkland Lake, led the song services, and a choir of 25 voices gave leadership in praise.

Parkdale Church, Ottawa, Ont., Rev. Norman Coll, D.D., minister, marked their Silver Jubilee by a month of special services when they had as guest preachers Rev. W. Harold Young, D.D., Secretary Board of Colleges, Rev. D. T. Forsyth, D.D., Secretary Board of Christian Education, Rev. A. B. B. Moore, D.D., President Victoria University, and Rev. K. G. MacMillan, St. Lambert, Que., Church. His Excellency Rt. Hon. Vincent Massey, Governor-General of Canada, attended a morning service and read the Lesson. In addition Special Events in the mid-week included a dramatic presentation of the church's history, Scouts and C.G.I.T. Open House and Display Nights, a Ladies' Banquet, a Musical Evening, a Silver Anniversary supper, and the Official Board dinner.

Union Church, Ste. Anne de Bellevue, Que., Rev. F. A. C. Doxsee, minister. A number of informal gatherings of the Session were held this winter after the evening service in the homes of members. These have proved very helpful opportunities for the discussion of matters of more intimate concern than those usually brought up at regular monthly meetings.



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2. Teaching For Results stresses specific aims in Christian teaching. One chapter covers testing effectiveness of techniques. Examples illustrate basic principles. This new college and seminary text can be very helpful to ministers and teachers. Dr. Findley B. Edge, author, is professor of religious education, Southern Baptist Theological Seminary. **$3.00**

3. Man to Man is a personal approach to visitation evangelism by Arthur C. Archibald. Rather than emphasizing methods, the book helps every Christian recognize his personal responsibility to be a soul-winner. It portrays the joys and satisfactions experienced by *laymen* as Dr. Archibald has seen them win 5,000 converts. **$1.75**

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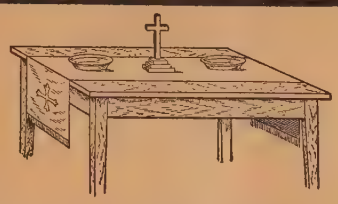

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The Church Speaks
On Cyprus Deportation

Primate of Church of England

SPEAKING in the House of Lord the Archbishop of Canterbury, D Geoffrey Francis Fisher, stated that th deportation of Archbishop Makarios fro Cyprus had caused "great perplexity an distress in Christian nations." Whi criticizing Archbishop Makarios for failin to condemn terrorism and murder i Cyprus, he said he thought the Goverı ment could have made greater use of th Cypriot leader's "moderating influence He asked "our Orthodox friends" to unde stand Britain's belief that no man ca combine religious and political function If a man tries to do so, Dr. Fisher said, h must be judged by his political aims an methods and must take the consequence

Dr. Fisher proposed a three-point sol tion to the Cyprus problem:

1. That the British government appoi a constitutional expert to draft a Cypru constitution on the basis of agreeme thus far reached with Archbishop Makario

2. That the Greek and Turkish gover ments be asked to join Great Britain an appeal to end terrorism on Cyprus.

3. That the archbishop be told his exi is temporary and that he will be returne to Cyprus as soon as public order restored there, and that he be assured of role in drafting an agreement on constitution.

Dr. Fisher told Lords that he ha received messages from church leaders various parts of the world about Arc bishop Makarios' deportation.

"We must naturally judge Archbisho Makarios on his political record," he sai "since he has chosen to play the part of politician in Cyprus. But in Cyprus h would be judged as a churchman doi what is proper for a churchman to do."

"The British Government," he adde "must do the hard thing and recogni that whatever his political activities, h remains the head of an independe Church."

Bishop of Chichester

Dr. George K. A. Bell described th deportation as "one of the blunders in th present policy which is out of touch wi the realities of the modern world." H coupled his charge with a condemnatio of Cypriot "outrages and barbarities —(*R.N.S.*)

Secretary World Council

Speaking for himself and not for th World Council of Churches, Dr. W. A Visser 't Hooft, General Secretary, sa he felt that the deportation of Gree Orthodox Archbishop Makarios fro Cyprus may endanger the efforts of th World Council to bring Western and Eas ern churches together.

1. What a Minister is Asked When He is Ordained

The Ministry III: The Basis of Union

1. "Do you believe yourself to be a child of God, through faith in our Lord Jesus Christ?"

2. "Do you believe yourself to be called of God to the office of the Christian ministry, and your chief motives to be zeal for the glory of God, love for the Lord Jesus Christ, and desire for the salvation of men?"

3. "Are you persuaded that the Holy Scriptures contain sufficiently all doctrines required for eternal salvation in our Lord Jesus Christ, and are you resolved out of the said Scriptures to instruct the people committed to your charge, and to teach nothing which is not agreeable thereto?"

2. What a Church Member is Asked When He Professes His Faith

The Book of Common Order

1. "Do you believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only Son our Lord, who was born into the world, and who suffered for us; and in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, and the Life everlasting?"

2. "Will you then endeavour to keep God's holy will and commandments, and to walk in the same all the days of your life?"

3. "Do you promise to make diligent use of the means of grace, and in all things to seek earnestly the peace and welfare of the Church of God?"

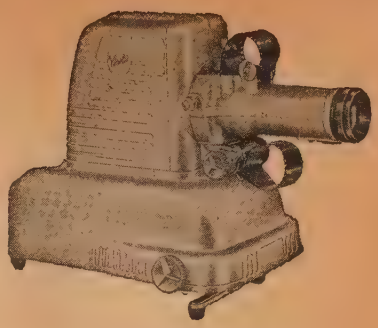
3. What Parents (or Sponsors) Are Asked When Their Children Are Baptized

The Book of Common Order

1. "Forasmuch as you desire and claim these blessings for your child, you will now engage, on your part, to perform those things which God requireth of you, that the good will and pleasure of your heavenly Father may not be hidden from your child. I ask therefore,

"Do you confess Jesus Christ as Saviour and Lord?"

"Do you promise, as God shall give you grace, to bring up this child in the knowledge and love of God, to the end that in all things he may grow up into union with Christ?"



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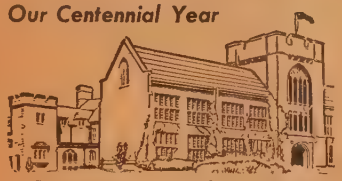

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Principal
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NARAMATA

(*Continued from page* 10)

bus. Fifteen minute coffee and tea breaks often stretch to half an hour, and the period for relaxation becomes a lecture discussion for the whole school.

The average age is twenty-two. The classes are co-educational. There are courses in Bible, Church History, psychology and practical church and community work. Top preachers and educationists are induced to take a quiet holiday at Naramata and find their hours crammed with teaching and discussion—judging by the numbers who go back, they like it and find it worthwhile.

Volunteer Teachers

The pupils are taught solid skills. Public Speaking is important. The staff working so close and living with their pupils get to know them well and word hard and successfully to bring out their latent talents and help them to realize their gifts.

At the beginning a great proportion of the teaching was done by recruiting ministers to come and take a two weeks' or month's course. Some ministers with special interests and gifts return frequently. Bob is trying now to build up a more permanent staff. He relies on Clyde Woollard for a great deal of help; but this year Clyde has returned to Yale to finish off his Doctor's Degree in Christian Education. Bob himself was for a time Field Secretary for Christian Education in British Columbia, and got to know most of the fields and ministers in the province.

One of his best stories concerns his effort to provide for an Assistant Principal. He knew the man he wanted but he had no money for salary.

Someone suggested that Mr. J. W. McConnell of the *Montreal Star* was a fine churchman and a strong supporter of worthwhile projects. He wrote Mr. McConnell and secured an appointment in Montreal. He told him his story and tried to answer his questions. "These big business men are smart," Bob says. "Don't let anyone ever tell you that they get to those places without being smart. He sure knew the questions to ask to find out what sort of work we planned to do at Naramata. Then Mr. McConnell asked Bob what he wanted. "I need $3,500 a year for ten years to pay for an Assistant," Bob said. "How about starting with five?" Montreal's publisher said, and wrote him a cheque. He has now contributed $17,500.

1,300 Contributors

Naramata's budget last year was over $50,000. There are about three hundred large contributors, and over a thousand "friends" who contribute $5 or more. Graduates have been sending back gifts, and last year's class raised money to pay for one of the cabins.

Ninety per cent. of the money they have raised has gone into buildings and property. The school functions cheaply. Churches and church members send bags of whea and flour, sides of beef, and other food Bulmer's contribute 2,400 tins of fru and Aylmer's give them 1,000 empt gallon cans, which they fill with fruit i season themselves. When you eat a salmo loaf at lunch you will find that a canner in Vancouver sends hundreds of tins whic may have been damaged slightly as far a sale is concerned but are perfectly goo for food.

Down by the shore there is a beautifu fireplace, and a barbecue, built last yea by three laymen from Vancouver, D Harvey Grant, a retired dentist; Tor Killick, who was the K in the B & K stores on the west coast, and Jac Robinson, a fruit importer. They spen two weeks building the barbecue, whic will cook and feed two hundred at a time Another barbecue up by the cabins is als under way.

"As long as we do the job and let ou friends see it is being done we don't hav to worry about money," Bob says. "I we stop doing the job, then we don deserve support. We have no endowment If the thing slips in the future, then w can turn it over to be an old people home; everything is on one floor. We ar not out to build and perpetuate an institu tion but to bring young people to a fulle knowledge of the Christian life, and sen them back to work at it."

When you talk with Bob and Clyde yo get a sense of urgency. Life is so short an there is so much to do. "We'd like t make a better approach from the churc to labour. We'd like to do something abou uniting all the Protestant Churches i Canada. We'd like to go out and reall do a job on recruits for the ministry, s we wouldn't be coaxing but we'd be abl to select the best men there are, for th biggest job there is." They say it an they live it. ●

HAPPY VALLEY

(*Continued from page* 13)

the installation of an electric water-pum and bathroom fixtures, plus some ver badly needed insulation and the construc tion of front and back porches. In Augus 1955, a new power plant of 6,000-wat capacity was installed at a cost of $1,40 This diesel plant will provide electricit for the manse, the church, and the propose new school. By the decision of the con gregation the duplex envelopes were intro duced in March 1955, and the contribution to the Missionary and Maintenance Fun greatly increased. The M. & M. receipt from all sources for 1954 amounted to $20 Last year receipts were over $230.

Last summer two events of great impor tance in the life of the congregation too place. The first was a very successful Well directed combined funds canvass. Th published goal was $30,000. At the end o the canvass the amount of $63,000 ha been pledged from 85 families. The aim o

e canvass was three-fold: to complete .e new church, to become self-supporting, ıd to build a new school. By the action the Official Board, Happy Valley United hurch became self-supporting as at Oct. 1955. The people are very happy with ıe knowledge that they will no longer be burden to the Board of Home Missions. The second big event was the completion ıd dedication of the new church, which ent took place on October 23rd, with the rvice being conducted by myself as the resident of Conference. I was assisted by ıe Labrador missionary, Rev. L. L. Burry, .D., the Chaplain from the RCAF ation at Goose Airport, the Rev. Jack IcAvany, and the minister of the church, ev. G. W. Yates. The church was filled capacity, and the newly organized choir ng their first anthem.

The new church has a seating capacity f 350 and is heated by an oil furnace. he pulpit, pulpit chairs and Communion able were gifts of neighbours at the nited States Base, Goose Bay. A cam-aign for the same was directed by the haplains' Office and realized the sum of 1,015 by direct contributions. The Amer-ans graciously donated, cooked and rved the food for the Canvass Loyalty inner. A generous gift of $500 for the ew church was made by the Hudson's Bay ompany.

The Happy Valley congregation has an xplorer Group, Tyros, Mission Band, oung People's, Sunday School, and a hildren's Choir. Its work is thriving. Rev. . G. King laid a foundation under very ying circumstances, and Rev. G. W. ates, who, with his wife volunteered for ıe job, is strengthening the foundation ıd building a strong superstructure.

CHURCH — FUTURE

(*Continued from page* 13)

ı the thinking of every family man who oes back to school.

Perhaps therein lies the answer — the roblems are not solved by the student's fforts at all. Back of every apparently iraculous, and certainly Providential olution to some student minister's sup-ort, lies the faith of two people who know ıat only God can help them now, and elp them He always does. I think every ife who has faced these three years volving food budgets, children's clothes nd shoes, expensive text-books, trans-ortation and rent, all from an apparently mpty purse, can testify with me, that so any difficulties melt away, one by one, ı God's generous and wonderful dealings, ıat the rest of her life as a minister's ife can only be full of confidence and ankfulness in His love.

The change from businessman to student volves more than money matters. Even-gs of pleasure or family outings, even hurch activities, must take second place o the important business of studying.

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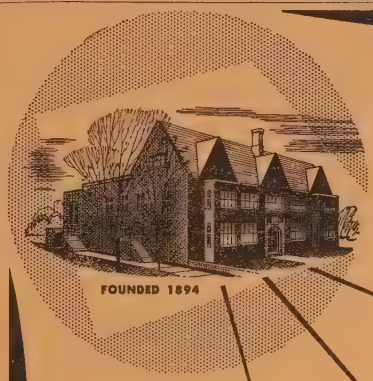

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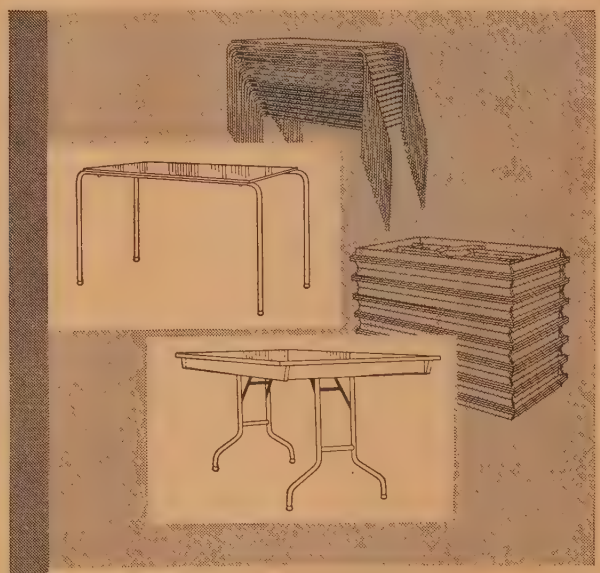

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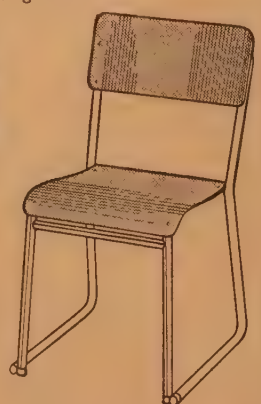

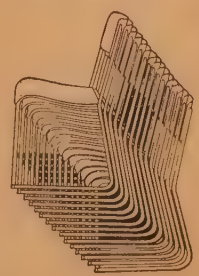

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There really will be no "days off" in al the years to come, in the sense of com plete freedom from the call of responsi bility, and the future minister's wife get her apprenticeship now for the sudde funerals and bereavements, the four-hou consultations, the sick calls, and the urgen committee meetings, in these first thre years of constant studying. The pressur of assignments and field work is neve lifted for long from her husband's back and he is pulled back to his desk soone and oftener than the wife thinks reason able. The student's wife is likely to be young woman interested in the W.M.S. o Sunday School work, but her activitie must be curbed, if baby-tending or othe household chores cut into the thick laye of concentration surrounding father at th desk.

A young couple of this type is ofte faced with the denial of the concert plays and movies they have enjoyed an looked upon as a necessity in their previou life. Not only is the student's time heavil engaged, but money is not available fo even the cheapest seats, plus transportatio and the cost of baby-sitters. Here, th wife's role is that of cheerfully forgettin to look at concert notices, and of nobl refraining from mentioning the play o lecture they both would love to attend She cannot add to her husband's sacrifice that of contentment and happiness.

Does it all sound too exacting an threadbare to be worthwhile? Not at all say the student wives in this situation. W also are students—there is much we mus learn in the way of discipline and patienc —and we hope to be ministers too, wit our husbands. The ministry in our Unite Church of Canada can be made much mor effective through the co-operation an understanding of two people, united bot in love for God and love for one another

We student wives chose this path, too Our husbands decided, with us, to dedicat our whole lives, and all our talents, rights privileges, hopes and achievements, t serving the Lord, and we mean it just a much as they do. When they becom ordained ministers of the Word and Sacra ment, something of the radiance o ordination will shine on us, too, and ou joy in serving will be as great as that o our ministering husbands.

Rev. T. F. Townsend has been appointe pastoral assistant to the Rev. Sidney E Larman, Holloway St. Church, Belleville

Mr. George Peck, recently elected a Chairman of the Laymen's National Com mittee, Inc., New York, was born i Brantford, Ont., and has been active i newspaper work for many years. This organization is responsible for sponsorin many non-sectarian events, includin National Bible Week and National Sunda School Week, which was carried out thi year, April 9th-15th.

ACT IS CERTAIN

(*Continued from page* 15)

uld seem to be certain; although the ANNER of it is a mystery.

My answer to the question of Job is, erefore, a Yes. I reserve judgment about y details of the future eternal life cause we are not given assured teaching out it from our Lord Jesus. We may operly enough conclude that the life to me is glorified, because it is a sharing his glorified life. It is free from the ubles and sins of this earthly existence, r eternal life is a communion with God. is personal, the life of spirits created d redeemed by a loving Father; and it somehow continuous with this personal e in the flesh and blood of the body. But sh and blood are fit for the earth rather an heaven; I do not expect life to be sumed on this planet. Continuity seems cessary, if we are to go on loving those have loved here.

Again, union with Christ (by baptism d the sacrament of Communion, by aring in his Body which is the Church) the condition in the Gospel. Maybe God ll find a way to save all his creatures hope he does); certainly, his whole eation is to be renewed and made rthy of his full salvation, when the sons God enjoy their liberty. What precisely is means, however, I don't myself know. If you still say, How can you be sure? r reply must be: certainty here is always natter of faith. If we are convinced that d is and that he cares, as Jesus said does; if we know the presence of his ly Spirit within us and in the Church; we believe that Jesus Christ is a living, sturbing power: then we can be sure. t me close with a story from the last r: A young soldier, about to venture on first dangerous patrol, came to the aplain and asked him to pray for him. ray that I will come back safely," he d. The chaplain answered, "I'm sorry; cannot say that prayer for you or for rself or for any of our men." Then, eing the lad's discomfiture, he added: ut there is one thing I can do, and I ll. I can come with you." This surely part of what the gospel means. In the rd Jesus, God came to earth seeking e lost. God was in Christ reconciling the rld to himself. There in the desolation death, where Jesus gave himself as a -offering, God went through the dark lley. God overcame the power of death d sin in that act of love. God loves our ad, whom he made for himself, for om Christ suffered. "As in Adam all ed, so in Christ all shall be made alive."

Bulletin Board

The Fourth Annual Conference for Men of the ndon Conference will be held at Alma College, Thomas, Ont., Friday, Saturday and Sunday, gust 24th, 25th and 26th. Dr. John Oliver lson, Professor of Christian Vocation, Yale iversity, will be theme speaker; Mr. W. White, der of song. Presbytery arrangements are under y, under the direction of Dr. James Guest, ndon, the Chairman. Advance registration forms ll soon be in the mail.

Christmas Mail Lost

Dr. Leslie G. Kilborn, who is on the staff of Hong Kong University, writes as follows:

"A fire on board a ship in Seattle harbour destroyed a very great amount of Canadian Christmas mail bound for Hong Kong. We know of many parcels that were lost. Please let people know that if those of us out here do not write to thank them for Christmas cards, letters sent surface mail, or Christmas presents, the reason is probably that everything was burned. (This is our second Christmas mail lost since we came to Hong Kong. The other time the ship was rammed and sunk in San Francisco harbour, carrying something like 640 bags of Christmas mail for Hong Kong.)"

Boards

Meeting Time of Boards of United Church

Christian Education—April 17th-19th.
Information and Stewardship—April 18th.
Publication—April 19th and 20th.
Colleges and Secondary Schools—April 24th-26th.
Executive General Council—May 1st and 2nd.
Woman's Missionary Society—May 22nd-29th.
Woman's Association—May 14th-17th.

Conferences

British Columbia—May 16th-22nd—St. Andrew's-Wesley Church, Vancouver.
Alberta—May 24th-30th—Knox Church, Edmonton.
Saskatchewan—May 30th-June 3rd—Knox Church, Saskatoon.
Manitoba—June 4th-8th—Knox Church, Winnipeg.
London—June 5th-8th—Central Church, Stratford.
Hamilton—May 31st-June 4th—McMaster University.
Toronto—June 7th-11th—Bloor Street Church.
Bay of Quinte—June 5th-8th—Wall Street Church, Brockville, Ont.
Montreal and Ottawa—May 31st-June 4th—St. James Church, Montreal.
Maritime—June 5th-10th—Sackville, N.B.
Newfoundland—June 6th—Bonavista.

Pulpit Vacancies

No charge for first insertion.
Thereafter 6 cents a word, minimum $1.00.

Cookstown United Church, Simcoe Presbytery, vacant June 30th, 1956. Interested ministers write Hubert Lemon, Cookstown, Ont.

Dunbarton-Fairport, two-point charge, in Toronto East Presbytery, will become vacant June 30th, 1956, due to the retirement of the minister. Interested ministers please write to the Secretary of the Pastoral Relations Committee, Miss Helen Bradd, Dunbarton, Ont.

Vauxhall, two-point Charge, South Alberta Presbytery, vacant July 1st, 1956. Interested ministers please write E. A. Olafson, Secretary, Pastoral Relations Committee, Vauxhall, Alberta.

Gull Lake Pastoral Charge, Swift Current Presbytery, requires a minister July 1st for three point charge. Present minister retiring. Interested ministers please write J. A. Glendinning, Secretary, Gull Lake, Sask.

Bredenbury-Churchbridge-Clumber, three point pastoral charge, vacant June 30th, 1956. Interested ministers please write E. W. Keyes, Secretary, Bredenbury, Sask.

Central United Church, Edmonton, Alberta, pulpit vacant July 1st, 1956. Interested ministers please write Mrs. Doris L. Reid, 10747-93 Street, Edmonton, Alta.

The Gore Bay, three point charge on Manitoulin Island, will be vacant July 1st. Interested ministers write to R. R. Strain, Gore Bay, Ont.

Iroquois Falls and Ansonville Charge in Cochrane Presbytery will be vacant June 30, 1956. Interested ministers please write or contact G. D. Adams, Chairman, Pastoral Relations Committee, Iroquois Falls, Ontario, Box 5.

Minister required for Gananoque-Pittsburg five point charge, Kingston Presbytery, by July 1st. Those interested are invited to write Mrs. Edwin Nuttall, Gananoque, R. R. 2, Ontario.

Ivan United Church, a three point charge, Middlesex Presbytery, due to illness of present minister, requires the services of a minister commencing July 1st. Write to William Tunks, Komoka, Ont.

Newington, Ont., two-point charge, Glengarry Presbytery, vacant. Interested ministers please contact Mr. Edwin Waldroff, Newington, Ont.

Lyleton Pastoral Charge, Lyleton, Manitoba, will be vacant July 1st. Ministers interested please write L. N. Murray, Lyleton, Man.

Sharbot Lake United Church, a three point charge, requires the service of a minister commencing July 1st. Please communicate with Leslie Miller, Sharbot Lake, Ont.

The pulpit of Trinity United Church, Huntsville, Ont., will be vacant June 30th due to retirement of minister. Interested ministers please write G. F. Jutcheson, Secretary Pastoral Relations Committee, Huntsville, Ontario.

Ceylon, Sask., Weyburn Presbytery, vacant end of June. Three-point charge. Apply A. W. Murray, Ceylon, Sask.

(*See page* 30)

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(*See also page 31*)

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PASTORAL Assistant for July 1st or thereabouts for Mount Royal United Church, Montreal. Should be minister just retired or retiring with some town or city experience. Share preaching occasionally. Write minister-elect, Rev. Arthur Organ, 110 Prospect St. S., Hamilton, Ont.

AN assistant minister for First United Church, Victoria, B.C. Please apply directly to the Church.

Pulpit Vacancies

Division Street United Church, Owen Sound, Ont., will be vacant July 1st, 1956. Applications will be received by the Pastoral Relations Committee. Interested ministers please write to Mr. James A. Milne, 459 - 2nd Avenue West, Owen Sound.

Burns and Mooreline Pastoral Charge pulpit vacant June 30, 1956, due to the retirement of our present minister. Interested ministers please write Mrs. J. L. Johnston, Sarnia, R. R. 2, Ontario.

Trinity United Church, Schumacher, in Cochrane Presbytery, will be vacant June 30, 1956. Interested ministers are asked to write to Mr. A. Adamson, 160 Third Avenue, Schumacher, Ontario.

Milton Charge, Halton Presbytery, requires minister July 1st. Ministers interested please contact W. R. Hume, Milton, Ontario.

Wesley Methodist Church, Hamilton, Bermuda Presbytery, vacant June 30, 1956. Interested ministers please write G. A. Ashford, Secretary Pastoral Relations Committee, P.O. Box 215, Hamilton, Bermuda.

Kirkton United Church, a three-point charge in Perth Presbytery, will be vacant June 30, 1956. Interested ministers please write John M. Switzer, R. R. No. 1, St. Mary's, Ont.

Big River First United Church, a four-point charge, requires the services of a minister from July 1st, 1956. Prince Albert Presbytery. If interested please write James S. Forbes, Big River, Sask.

Romney-Glenwood Pastoral Charge, Kent Presbytery, vacant July 1st. Four-point charge with three preaching points per Sunday. Interested ministers please write Harvey Wharram, R. R. 1, Wheatley, Ont.

Paisley Memorial United Church, Guelph, Ont., vacant June 30, 1956. Interested ministers please write Ellwood K. Smith, 16 Mill St., Guelph, Ont.

Oxford Centre, three-point charge, Oxford Presbytery, requires the services of a minister commencing July 1st. Interested ministers please write H. Bowyer, R. R. No. 4, Woodstock, Ont.

The River Hebert Pastoral Charge consisting of three appointments is desirous of calling a minister to take over at the end of the present Conference Year. The Rev. S. J. Boyce, River Hebert, N.S., is the Chairman of the Pulpit Supply Committee.

Wardsville - Newbury - Cairo Charge, Middlesex Presbytery, vacancy July 1st. Minister retiring. Ministers interested contact Mrs. Bruce Dill, Wardsville, Ont., R. R. 1.

Flesherton Charge, Grey Presbytery, Ont., three-point charge, vacant June 30th. Interested ministers please write Mr. Russell Park, Box 62, Flesherton, Ontario.

Agassiz United Church, New Westminster Presbytery, one point charge, becomes vacant June 30th, 1956. Interested ministers write Dr. M. F. Clarke, Agassiz, B.C.

The Fitzroy pastoral charge in the Ottawa Presbytery is vacant. Four-point charge with three preaching points per Sunday. Interested ministers please write to Hugh Baird, Fitzroy Harbour, Ont.

Golden Field Pastoral Charge, Kamloops-Okanagan Presbytery, vacant June 30th. Interested ministers please communicate with Mr. D. A. Gilmour, Recording Steward, Golden, B.C.

St. Paul's Pastoral Charge, Kent Presbytery, Ont., vacant June 1956. Interested ministers apply to O. R. Whittington, R. R. 3, Chatham, Ont.

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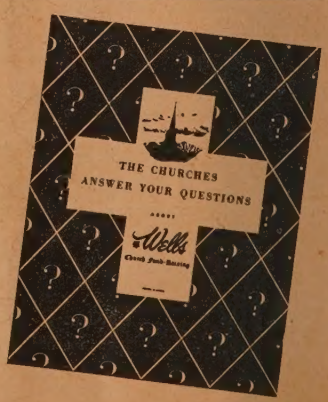

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